AN ANSWERE VNTO THE CONFVTATION OF *Iohn Nichols* his Recantation, in *all pointes of any weight* conteyned in the same:

Especially in the matters of Doctrine, *of Purgatorie, Images, the* Popes *honor*, and the question of the Church.

By Dudley Fenner, *Minister of Gods word.*

LONDON
Imprinted by Iohn wolfe, for *Iohn Harrison*, and *Thomas Manne*, dwelling in Pater noster rowe, and are there to be solde.
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AN ANSWER

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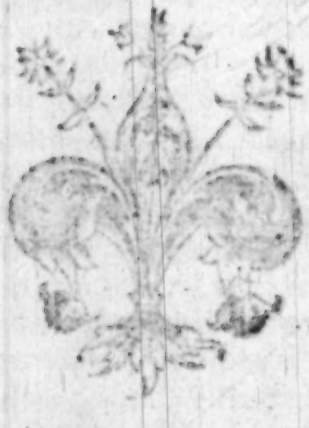

A Good while since (*Gentle Reader*) the answere to *Iohn Nicholls* recantation was deliuered vnto mee, of a godlye learned Preacher, and another brother, with request to make an answere vnto the same: wherunto I condescended after some reasons yeelded of that request: and a quarter of a yeare since I haue done that, which the Lord in the small measure of my giftes, and shortnes of time (by reason of more busines and troble, then I was wont to haue) did inable me vnto. Wherein, I hope, that I haue cared aboue all things, to keepe that conscience, which is meete to be kept in the matters of god. The booke resting partly in an answere to diuers charges of *Iohn N.* partly on the long outgoings of our aduersary, and those againe some, appertaining little to the defence of their errors, but rather to commend *Rome* and Romaine proceedings in ciuill vertues and ceremoniall superstitions: some directed to certaine points of substance betweene them and vs, I haue medled with the first but litle, for the most parte pointing out onely the answere, as I receaued from *Iohn N.* bicause I thought those questions and contentions were needeleſſe, and vnprofitable: breeding (as the Apostle saith) enuie, strife, euill speakings, and euill suspitions on both sides. The first of the second kinde, I haue left altogither as a broken reede shaken in the winde, wherein was litle honor to the truth, that it should be broken to shiuers by her seruants. In the last of that kinde I haue beene longer, then I could haue wished, for the subtlety of the common aduersarie

in a fly conueiance of matters in ſome order which doth pleaſe them, and not much diſpleaſe their iudgement, which is not ſetled to vnfolde euerye point to the heart: (being garniſhed with a ſtile, the falſe glorie whereof is fitter to ſerue affected religion in the intiſing of ſpeach, then to ſtaine the full euidence, which in ſimplicitie doth gard the truth of God) doth require in my iudgement, a ſillogiſticall and ſhort reſolution of arguments and anſweres, that houres be not ſpent to make a head againſt a blaſt of Ieſuiticall words; but to loſe the knot, indede, which they would ſeeme could ſcarce bee cut: that ſubſtance, breuitie and plainenes, might be the fruit of our labours, the fitteſt ſouldiar for the ſubſtantiall, ſhort and plaine doctrine of the Scriptures of God, which may be found. But the feare I had, leaſt that the ſimpler ſorte, whoſe daunger here was moſte, and whoſe hurt no doubt was chiefly breathed after, ſhould not be affected with this waye; hath made me yeeld vnto a larger kinde of confuting, yet ſuch, I hope, as they themſelues ſhall in truth perceaue, to ſeeke no cauſes which are beſide the matter: nor bend it ſelfe to ought, but to throw downe, by God his wiſedome, which they build vp by theirs. The godly, they I hope, wil finde, that the anſweres, which the truth hath miniſtred vnto me, are ſound, and ſuch as if ſome better man had the poliſhing of them, would haue giuen no leſſe honour then defence vnto the truth. But I can ſatiſſie my ſelfe, that in my weakenes, the ſtrength of God his worde, maye in ſome meaſure ſhewe it ſelfe. And this I do admoniſh thee, good *Reader*, for my owne worke. For my aduerſaries I had rather a painefull examination,

ſhould

ſhould bring them to a certaine and equall iudgement, as it doth deſerue, then that my wordes (which peraduenture may ſeeme partiall) ſhoulde any thing bewraye his weakenes and pouertie, euen ſometimes to beggery, when yet great riches are boaſted. Howbeit becauſe I knowe, ſome generall and ſhort conſideration, doth bring a light not to be refuſed, in the ſpeciall poyſing of his ſeuerall coyne, which beareth the Ieſuiticall ſtampe and weight, I wiſh thou maieſt beare in minde, theſe fewe which followe. His furniture therefore is double, eche ſort hauing his proper maner to deceaue. The one concerning his ſtile, I leaue, which hath beene touched alreadie. The other being as the marow, bones, fleſh, ſynewes and veines of that faire ſkinne, are either thoſe which he hath wrongfully taken from others, that he might applie them as ſlaues to that which their valiaunt heart giuen them of their firſt begetters could neuer yeeld vnto: or els thoſe, which his owne deceitfull wit, hath drawen from his owne ſtudie and the bookes of his Romiſh friendes. Of the firſt ſorte, are his teſtimonies of the fathers, fowly & impudently wreſted for the moſt part; as eſpecially in the point of purgatory, where yet one would thinke it leaſt; craftely and plauſibly peruerted; as that of *Ambroſe* for the ſacrament: negligently and vnneceſſarily quoted, as in the queſtion of the Church. And therefore that his great reading might haue praiſe, the holy and pure word of God (I tremble to ſpeake it) hath receaued no ſmall diſgrace, in that it is not onely ſubtlely brought againſt that which it doth ſtill beget and nouriſh, to ſtrike as it were her own childe vnto the heart; but brought I ſay, to mayn-

teine that filth of the ſtewes, the breath whereof, but in the corrupt naming of it, doth vex the ſpirit
Epheſ.4.30. of God . . His owne and that aide, which his olde friends haue brought him, is plaine ſophiſtical running from the ſtate of the queſtion, when as hee ſeemeth iuſt to hit the white: a begging of it often, when yet he fayneth to purchaſe all by the wealth his owne hand hath got him; a diſtinction newe and old naked of the ground of the worde, doth here helpe verye much, eſpecially when it is coupled, with a great inſultation of our vnſkilfulnes & hudling vp of matters, looſe concluſions alſo out of forme, conueyghed in the hiding of art, doth ſeeme to keepe vp that, which in the ende muſt needes fall downe. Theſe are the rotten pillers, which muſt ſtay the heape of manye ſpirituall deceites, which I would particularly haue vndermyned here, had I not done it, as plainly (as I coulde) in the anſwere to his booke already. So that this may ſerue only for a briefe to beare in mind, whervnto thou maieſt referre commonly, all that which they bring, that ſo thou maieſt apply thy heart to diſcerne if thou be ſimple. Vnto which chriſtian worke, I would I had the grace, of ſome of my brethrē to perſwade thy ſoule withal, that thou mighEpheſ.4 11. 12.13.&c. Malach.2. teſt haue (by diligent attendance to the publicke teaching, by often enquiry at the mouth of thoſe whoſe lips ſhould keepe the truth for thee:) that annointing, which neede not ſo much for to be taught, as to diſcerne: that likewiſe thou mighteſt ſhewe greater loue vnto the Lorde, to knowe his owne aduerſaries by their voice: to heare their cries which are not iuſt: to ſee how all their ſhiftes are, by the light of God his worde vncouered, that ſo the

the wauering mind, may grow vnto that ripe ſted-faſtnes, which ſhall not be carried away, with anye blaſt of winde or cunning deceit of thoſe, who lie in waite as with a cogging dye for to deceiue: but that thou maieſt abound in full perſwaſion of the truth the miſterie of God in Ieſus Chriſt: therein to liue with the aboundant fruites of righteouſnes: therein to die with ioye vnto thy ſoule, that thus our holy God ſo true in all his wordes, maye in his holy truth receaue, that glorie which is due: which conſcience that the ſpirit of the Lord may build it in thee, I will praye vnceſſantly, ceaſing the ſame of thee for me, & all the Church of God,

Amen.

Thine in the Lord,
Dudley Fenner.

AN ANSWERE VNTO THE CONfutation of I.N. Recantation, concerning all matters of false doctrine, therein contained. By D. Fenner.

THe Preface of this booke, sheweth the whole purpose of it, which was not so much to confute soundly & plainly any truth, which we, by the light of God his word, do maintaine: as to make some triumph ouer vs, because we haue better accepted *Iohn Nicols* returning from them to vs, then they would haue wished: which thing if it were only folowed to the end, as it is purposed chiefly in the beginning: it might haue beene passed ouer. But seeing he is not contented, neither with lading vs with many reproches, nor with a glorious magnifying of themselues aboue vs: but further setteth himselfe against heauen and for hell: that is against the holy truth of God his word, that in many poyntes he might ouerthrowe it, & for ma-

ny errors of Popery, that he might defend them; he must be content, if the weakest of a thousand of vs (by the Lords assistance) do not only encounter with him, but also shew him and his, some of their shame: Which thing, as it shall leane on nothing but the naked truth: so I hope it shall appeare to come, frō an affectiō bent to disgrace none, further then the necessary defence of God his trueth, and his Churches innocency, shall enforce. His first assault therfore, is againſt the Church, which hee supposeth in great powerty and needynes of succour, to haue boasted of Bare wares, and tryumphed in the gayne of a wandering Fugitiue Souldyar, which as I doubt not he hath mistaken in vs: so I assure my selfe, that a greater disgrace shall bee manyfested in them, both because it shall cleerely appeare, that there hath been no such greedy and vaine yea wicked accepting, vsing or rather abusing of *Iohn Nichols*, as he supposeth; as also that he shall finde no charge in truth layd against *Iohn Nichols*, which shall not in euen waight and measure be prooued of their chiefest Champions. And in simple trueth if this wise weigher of mens actions, as he pretendeth him selfe to be throughout this whole booke, had considered that, which alwaies he meeteth in the high way, or ordynarie communication concerning Religion; hee must needes take knowledge of that common Principle, that we glory or tryumph in no writinges or workes of any, for the iustifying of our Religion, or the condemning of theirs: but in the wrytinges and workes of the holy Ghost, conteyned in the Old and New Testament. And surely, all that he saith against vs in this behalfe in my poore iudge-

ment, is vtterly false. For whereas he obiecteth against vs, The greedy receauing and aduauncing of *Iohn Nichols* to the Pulpit with vnmeasurable commendation, we woulde desire him to consider, that if some, reioycing in his conuersion to the trueth, and thinking it some furtherance vnto the same, that he should confesse and lay open whatsoeuer he knew in his conscience meete in that respect, were content to procure him to that worke; so that either they haue not done that was fitte, or *I.N.* hath not perfourmed that learning and wisdome in it, which was looked for: it is a vaine cruelty of you Papistes, to whippe their fault vpon the Churches back: or *I.N.* his misdemeaner on thē. For, howsoeuer being ouercome with the trueth, you are inforced to lay it only to some of your aduersaries, yet your egar desire, to fasten it vpon all, appeareth by the conclusion of this section, where you make it, A fraud or feruour of your Aduersaries, speaking generally, to make Mountaynes of Moulthilles, and by many other places of your booke. But aboue all thinges you maruell, that hee hath beene aduaunced to the Pulpit, being but a reiected Souldiar, A seely Grammarian: A thrice reuolted Minister. Surely, herein I wil not greatly blame you, although we heare nothing of his reiection, before he returned to the trueth from you: and his grammer may be easely as good as yours, wherein it shalbe shewed, you shew your selfe very vnskilful when we come to the handling of the place in the 20. of the *Actes*, concerning Succession. Yet I say herein I will not greatly blame you, that you maruell that we, who haue an holy profession, to follow the direction of the wrytings of the holy scrip-

Let I. Nichols be as ill as they can make him, as weke in learning, and as vntoward in manners, what is that to vs? Is he any other, then we haue receiued him from them?

tures in all such matters, haue contrary to the playne rule *1. Tim. 3. 6.* admitted νεόφυτος, a newe plant into that holy function, and so run into the danger there set downe, by the holy Ghost, εἰς κρίμα τοῦ διαβόλου, into the condēnatiō of the cauiller, or backbyter, for so is διάβολος taken after, *vers. 11.* & agreeeth here with the circumstaunce of the place. This therfore, we must let you haue to lifte vp your selfe vpon, yet so as your fall must be the greater. For if wee (admonished by this harme,) cleaue more neerelye vnto the exact rule of the word of God: we haue gayned, and you haue lost. We haue gayned, because we get whereof to glory in truth vpon the wisedome of the Lord. You haue lost the like matter of triumph, for which you wait. And when as you professe against the perfection of the Scriptures, yet you are made in your great darcknes against your willes, to giue so much light, as you may yet more effectually behold the perfect light of the Scripture, which being so exact in this, much more is so in the foundation, the doctrine of faith. Further where you vpbrayde vs, that we glorie so much of him whome you esteem so little: we turne it back againe vpon you. For if our gaine be so litle, why do you enuie it so much? If it be a dishonor to vs to receaue (as you say) a ragged wandering Scholler, vnto place of dignitie? What honor to you, to make such power as you do against him, whom you contemn so much. You pretend you do it to answere of conscience so many vntruethes, wherewith he hath slaundered (you say) other men, yea Princes and States. But if that only had beene done, as you shoulde haue auoyded this reproch, which you cast on vs,

and

and it reboundeth on your selues: so you had eased your self, the printer, the reader, & the answerer, of much needeles labour. The other cause which you bring in your second section of the different calling of the Catholiques and their aduersaries, if it were true, might haue kept you rather from attempting this conflict so much to your dishonour, for the defacing of *I. N.* whose euill hath bin most, when he was yours, and will helpe litle, to shewe either your grauitie, or our lightnes. You spake largely of the notorious life of our ministers, compared with your popish priestes: but it is a cómon ornament of your writings, to haue large speach, when you haue short reason. For what testimony bring you: forsooth A marginal note, looke in the Crowne office, and other Recordes, you will haue them pay deer, and take much paines, that will find out the truth of this accusation. But what shall they finde there? More euill Protestant Ministers in a dosen yeeres, then we can finde by falshode and truth of popish Priestes in a thousand. A great aduantage if men were made to graunt it. But what shall those Mimisters be? Your owne conscience shall witnesse with vs I doubt not, and iust tryall of the trueth if it come forth, to haue been either Popish priests too easily receaued from you, or such who in regard of filthy lucre, or an easie beastly life, haue entred into that office, being ignorant of the trueth, and done nothing in the whole course of their life, but by open offence in conuersation, and no teaching according to the word, murder the soules of men; or els if they had any giftes, multiplyed Benefices, ran vp and downe without any charge, as those who neuer came to that offyce with any

conscience of the truth, or els straight way made Shipwrack of the same. But if either you shal look vnto those Ministers amongst vs, who haue beene found grounded in the trueth, and hauing entred as they ought, are diligent in their dueties: or into the Ministers of other reformed Churches, wee shall (by the grace of God) ouermatch you in good ones, many for one: and concerning outward conuersation, be scarce able to afforde you in euill ones, one for many. If you glorie of the former, they are the branches of your owne Plantes. If you make tryall in the second, we doubt not but you shall appeare more plainly what you be.

After this you come vnto the second comparison, where you shewe, that you could boast of many returned from vs, euen from our ministerie, & those of another qualitie and talent then seely *I. N.* whereas we cannot name one of late daies. To which we answere that the trial of the truth, hangeth not hereupon. Many be the apostatats which may fall from the truth, and fewe they bee which hauing fallen throughly into the snare of the deuil, do returne, especially not quickly as appeareth in that we are to waite with patience. If so be they will returne. 2. *Timoth.* 2, 25. The giftes of men can not keepe them in the truth from error, not bring them back vnto the truth being drowned therin. For many and those learned, may make shipwrack of faith, if they put from them a good conscience. 1. *Timoth.* 1. 19. And if houres were necessary to be spent in such contentions, you might easelye bee made to faile of your reckning; yet you loue this so much, as you cannot leaue it; vntill you haue made some amplification by the meanes we had

to drawe you, and the meanes you had to drawe vs. We haue had many (you ſaye) and thoſe great in both extremities, rigor & allurement. For allurement I thinke it hath not bin very great, yet it may be greater than the other: but the deſire of a greater in poperie, when the ſhort hoped time ſhould come, might eaſely keepe backe from yeelding to the truth. The rigor when you ſay it hath bin greater, for the cauſe of poperie alone; all the worlde doth knowe you lye. In matter of treaſon ſomewhat hath bin done, but yet not that which maye be compared with the horrible cruelties for the truthes ſake in Queene *Maries* daies; where I thinke your ſelues will confeſſe, that our conſtancy both for the number of Martyres & crueltie of torments, was farre beyond that, that you boaſt of. But on your part, what be the meanes? the firſt Euidence of truth. The moſt of theſe euidences, haue bin already from time to time conuicted, and by the grace of God ſome of them ſhall further be in this booke. The ſecond, is Pouerty: ſo it appeared by *Campions* fare and apparrel, here at home: by your priſoners maintenance and diet now a long time in the Marſhalſea and other places in the land; by the Seminaries maintenance confeſſed by your ſelfe. The third is, Honeſtie which how great it is, ſome I doubt not knowe, and if it bee otherwiſe, you ſhall not alwaies be hidden. Laſtly, in the ende of your preface you conclude, that *I. N.* was taken, becauſe a fitter coulde not bee gotten. And yet then ſomething muſt needes bee ſpoken for: to deface Catholickes. Well this we muſt giue you leaue to ſpeake, and proue it at your leaſure: in the mean time I being one, who cánot know, or

say all, which might serue to confute this, I leaue it to the Lord, who can iudge of the truth of it. The order of your booke, bee it as it is, I meane to followe, briefely handling those things, which either concerne the person of *I. N.* your selues, the citie of *Rome* &c. And standing longer on those things, which being in controuersy, carrye some weight with them, and are worth the time, the rest I will briefely dispatch.

The first part is of the vaunting of him selfe, which you go about to lay open by an vnnecessary story. To which I will answere nothing, but that which I receaued in certaine notes from him selfe, except to stop your currant tongue, I ouermatch it in you, or your neere friendes. He confesseth therefore, that he bragged of himselfe more then his learning was. And the vaunting of my selfe (saith he) I learned amongst the Papists: And that carnall hipocrisie, carnall delectation, and whatsoeuer vice I haue as yet, I haue it from the Papists. And except God giue me a medycinable purgatiō I cannot as yet expell the dregges thereof. What I am my workes doe shewe, and what meate I loue, my wordes do testify: God giue me amendement, else shorten my daies, that I may no longer sinne against his diuine maiestie, or giue any scandle vnto my brethren, either in worde or conuersation. This how true it is, the late vaunte of *Campion*, and the continuall writinges of the Iesuites can easely witnesse vnto all the world. But let vs see what doth followe in the 8. sect. pag. 7. you say he vsed often to declare, how he preached cōmonly certaine sermons of one *Northbrokes* as his owne to get credit by. This he flatly denieth and calleth for witnes *Iohn Pascall*, *Lawrence Caddie*, who

who were all the time he was in the Englisſh Seminary at Rome, there: alſo a thing often done as you ſay this was, could not eſcape ſuch Familiars. Here therefore your honeſty muſt force vs to beleeue you, or els you write at the firſt entrance a lye. If you had heard it your ſelfe, I thinke in your owne credit, you would haue auouched it; hauing taken it from others, you name none; either becauſe you feare they will not ſtand to it, or els becauſe you thinke it inough to ſay any thing any way of *I. N.* To the ſecond he denyeth, that he got any Benefices by Symonie, with you he ſaith he had no conference. And hee verely thinketh that *Rishtone*, *Turrell*, and *Sherwin* will not allowe this. The like denyall he maketh concerning the diſagremēt betweenthe *Deane* of *Paules* & himſelfe: only he hath commended his Sermon to be Learned and Rhethoricall; all the reſt he ſaith, is vntrue. He neuer was Souldyar, but only was a day and a night at the Prince of *Orange* his Campe to view it: alſo that he receiued liberalitie of the Engliſhmen, being onl y hoven of a Biſhop with as much as ſerued to pay for his lodging one night. The Caſſock you ſpake of was not olde; and if it were ridiculous, it was becauſe the Biſhop gaue ſo ridiculous a token of his loue. Thus you haue troubled the Printer with 3 lynes, it were better you bring better proofe with fiue lynes. Now, if in reprouing lyes, you multiply lies, you add hipocriſie, and the Lord will iudge it. Your idle Story proceedeth to Rome, where he denyeth his offring of himſelfe to the Inquiſition, to haue been voluntary: and affirmeth that he was withholden from the ſtudy of Logike, only becauſe he came to late, their courſe

in Logike being ended, and not rawenes in the Latine tongue, as you imagine. Also whereas to vncouer *I. N.* shame, you vncouer your owne, in making causes of conscience, more fitte for dull wits than Logike, as though the finest wit, were base inough for that, which (as you vse it) is scarcelye worth the name of an Arte, and the basest fine inough, which if it were followed after in truth, and not with dalyance, (as with you it is) were worthye al excellent giftes, ioyned with vnfained Christian holynesse: and yet this shame is also made more shamefull, if it be true which *I. N.* wryteth, That a Bachelor of Art, *Anthony Tyrrell Priest, Lucas Kirbie Priest*, were so put, as *non proficientes* with him: so that either this was done wrongfully of them; or els with you, the of scourings belike of your Seminaries serue for Priestes. The iust iudgement of the Lord: a blasphemous Idol in which is no truth, should haue by the worship of the same, the lowest of your boasting Seminarie to bee appointed to that seruice, when as they could not in your iudgement serue for another turne. He went from the Colledge at Rome, by his owne earnest sute and request, wherein he pretended the ayre, but was greued (as he saith) for the abuses of the Colledge. He slipt not secretly from his Companions, but tooke his leaue. And so taking this man from England to carry him to Rome, you haue brought him home againe with sayling merely, as it may be thought, with a great blast of lyes. If you two might striue long about these matters, we might yet peraduenture finde some truth, how necessary I cannot tell. Your collections are not worth a point, some contrary one to another, not to that which

which *I. N.* affyrmeth, ſome to no purpoſe. For we paſſe not what were cauſes of recantations at Rome, what here. If he be returned in trueth, neither his former ſinnes ſhal hurt, nor your gheſſes greatly annoy him: If in hollownes of heart, his conſcience doth and ſhall further condemne him, he ſtandeth or falleth to his and our Lord, to whó in modeſty, if it pleaſe you *M. Parſons*, you may leue him. In the reſt, vnto the end of this firſt part are many iarres, betweene *I. N.* and you. It were folly for me to condemne him for your gheſſyng, or to ſtand to defend him againſt your running wit: which as it can inuent many things, ſo it will not bluſh to conueye ſleightlye much, which without great and vnneceſſary paines and charges, we cannot boult out. But this he ſaith, is apparantly true, that his Recantation, much amplifyed in Engliſh, and therfore ſhorter in Latin, preſented before the Pope and his Cardynals, remayneth regiſtred, that the Popes Pronotary in the Inquiſition Pallace and his chamber at the end of the Galery faſt by the Steares, that go downe to the Pallace, that hee receaued thankes from the Pope by his Pronotary for his Sermon. He ſpeaketh as he was requeſted: he preached, as they that heard him will teſtifie. He called the day feſtiuall, becauſe it was honoured with Maſſes, and orher Ceremonies belonging to thoſe dayes amongſt you. There were two Doctors, *Prieſtes*, ſuch (as he ſaith) you make at *Louain*, preſent: the ſtrangers were maried in the town, not ſeruantes. Hee denyeth he vttered any Sermons, which he made in Engliſh, *ex tempore*, from the top of a ſtoole: alſo that he flattered this or that man in his Sermons; in all which if you can iuſtifie your

selfe from many lyes, I will not be sory in your behalfe: if you cannot, your needeles disputation of *I. N.* honesty may be left out, vntill you haue iustified your owne. And thus much for your first part, which if it had neuer seene the light, might peraduenture haue beene more credite to your selfe, and no hurt to the bad cause you defend.

Now we come to the second part, which you haue intituled the **Slaundering of others.** Wherein I will so followe you, as I meane not to deale with euery particular vaunt and boast you bring, neyther with euery Accademicall question, which you handle very Accademically in many thinges touching the reports of *I. N.* For these (if I haue any thing from *I.* N. which may serue) in a worde or two I will note them: leauing him to deale with your coniecturall Arguments. But where you run either to slaunder of God his Church with vs; or set your selfe against his trueth, your fine stile and coulerable dealing, shall (by the grace of God) be so plucked off from your vanitie of reason, from your falshode and shameles dealing, as it shall not be able to shadowe, much lesse to hide that which you haue indeuoured to make seemely and beautiful. First you deale with *I. N.* for a generall slaunder against all Catholick Papistes, you meane them (then, who are more vncatholick?)

First therefore, you take vp *I. N.* for an impudent lier, in that he saith: **you Catholickes, holde the soule of Aristotle to be in Purgatorie.** If he haue not spoken it vpon some muttering, or some opinion nourished amongest your selues in corners, or some blind resolutions in your writinges, I cannot excuse him. But if you thinke that to be anye

preiu-

preiudice of our cause: take out of *Campion* for this one, out of his eight vnreasonable reasons or *Paradoxes* (for so indeede he might worthely haue called them) that he chargeth our doctrine, to holde God, to bee the cause and author of sinne. Cōmanding and working it: that the image of God, is cleane destroied in vs: that all sinnes are equall, if they bee weighed by God as Iudge: that Baptisme in our iudgement is nothing, that it doth not deriue the merites of Christ: that it is onely a signe. These thinges (M. *Parsons*) you knowe I am sure in your conscience, that we holde not, nor euer helde; and you maye easely knowe, that a Catechist amongst vs would denie it. And yet your Champion in whom was boasted to bee so much truth, hath written this. what do I obiect against him to ouermatch in this behalfe *I. N.* when you your selfe haue made as impudent a lye, as in the 30 page. The Pope is the principall obiect of our diuinitie. And in your third part: That the *Lutherans*, *Calvinistes* and *Puritans*, are sectes which differ in matter of beleife in doctrine. Were you so shamelesse as to saye, that wee thinke the doctrine of *Antichrist* was more principall, than the doctrine of Christ? or so fond and madde, as to holde that the Caluenist, and those whome you call Puritans, do differ in doctrine: when you cannot shewe so much as a difference, in the least opinion apperteyning to the matter of true religion amongst thē. You therfore, whē you take vp *I. N.* for a poore sclaunder, if it be so: what are you worthy of, for so vaine, wicked, & manifest false reproches? but vpō this occasiō you must nedes lie, to acquit a lie, not on men, but on the holye Ghost: saying that the Apostle signifieth 1. *Corinth.*

Campion Rat. 8. Paradoxa. And all this and much more he hath stoulne out of the rapling of Staphilus in his Apologuie, and such like.

3. that ſuch only go to Purgatory, as dye in the fauour of God, but ſuch as haue not done penance for their ſinnes, as Gods iuſtice requireth, and therefore they are to be purged by fire by this life. O Ieſuiticall ſpirite. What be the wordes in that chapter, where *S. Paul* ſignifieth this doctrine. Theſe forſooth ſaye you Pſal. 9. We are togither with you Gods laborers, you are Gods husbandrie, Gods building *verſ.* 10. according to the grace of God giuen vnto me, as a wiſe maiſter builder, I haue laid the foundation, an other buildeth vpon it, but let euerie one ſee, how he buildeth vpon. *ver.* 11. For other foundatiō can no man laie, beſide that which is laid Ieſus Chriſt: but if anie ſhall build vpon this foundation, golde, ſiluer, pretious ſtones, wood, haie, ſtubble, euerie mans worke ſhall be manifeſt, for the daie ſhall declare it, and the fire ſhall proue euerie mans worke what it is: if anie mans worke ſhall remaine, which he built vpon, he ſhal receaue a reward, *ver.* 15. But if anie ones worke burne, he ſhall haue loſſe, but he ſhall be ſaued, but yet as by fire. Theſe bee the wordes, out of which you faine your ſelfe to haue hold of your doctrine. But alas *Parſons*, what ſeelie proofe is this, you that take vp others for miſalleadging the ſcriptures, can you content your ſelfe with ſuch allegations? Firſt therefore learne, that the whole ſence of this place, is cleane otherwiſe, and therefore is violently wreſted of you to this, for here by fire cannot bee vnderſtoode anie ſuch torment and paine, as appeareth: firſt, bicauſe the Apoſtle ſpeaketh of the triall of teachers, and their doctrine and exhortation as appeareth in the 9. verſe, his exhortation in the 10. verſe, where he oppoſeth, in the firſt the preachers, whom he calleth

This place is ſo abuſed by Allen ſde-fence of pur. lib. 1. ca. 6. pa. 60. b.

fellowe

Purgatory by ſcripture.

fellowe builders of God, and the Church, whome he calleth Gods huſbandrie: In the ſecond, by cõparing the teachers with him ſelfe, who laid the foundation, with them, who built vpon it, as in the verſes following: in that ſence the foundations, & the workes of the preachers, built vpon, are opponed, and the doctrines betweene them ſelues: ſome agreeing with the excellency of the foundation, compared to gold, ſiluer, &c. Now can you teach vs M. *Parſons*, how to trie doctrines and exhortations by fire, by paines of Purgatorie? Secondly, when as in the ſubiect, wherein this triall is wrought, haye, ſtubble &c. golde, ſiluer, &c. there is a continewed ſimilitude. By what reaſon can you worke it out that it ſhould not be ſo in the fire which ſhould be occupied in trying? Thirdly, what conference of ſcripture can you alleadge for this interpretation? Can you bring vs any place, where fire is taken for the fire or paines of Purgatorie? You knowe I dare ſaie, that the word of God truely applied, by the worke of the ſpirite in his miniſters, is compared to fire, in trying the corne frõ the chaffe, the one lying burnt, the other remaining. *Iere.* 23. 28. 29. *ver.* But for this ſignification you bring: what place can you alleadge to compare with it? you will anſwere forſooth, your great doctor M. *Allen* hath brought vs the place of *Malachi.* 3. 2. ſo he hath in deede, but peruerſely and vnlearnedly: peruerſely, in that he peruerteth that ſame which is the worke of Chriſt at his comming in the fleſh, as appeareth by the firſt *verſ.* and the firſt part: and *Luke* 7. 27. into the ordinarie worke of your imagined fire of purgatori: vnlearnedly, in that hee cannot ſee that, which the Hebrue text, ſheweth

Allen in his defence of Purgatorie, ca. 6. lib. 1. fol. 60. 2.

sheweth by the pronowne הוּא and the ver. following, that not Purgatory fire, or the paines of Purgatorie; but he that is the angell of the couenant, the Lord that commeth to his temple, he who appeareth, he is as the fire of the fornace, and as the sope of the fuller. But Christ must be rather chaunged into Purgatorie, then this corrupt sense of the place of *Paul*, should be forsaken of our new Iesuites. Lastly, if by fire be ment the fire of Purgatorie, then not so much the men, as the workes shall burne, and not this euill worke alone, but the good workes shall frie in Purgatorie: for he saith the fire shall proue euerie mans workes what it is, and if the worke remaine, and if the worke bee burnt. O monsterous exposition, of which it followeth, that workes, that is thoughtes, wordes and deedes, by this interpretation, which are passed awaie long since, should frie in purgatorie. Yea which is more, good, holie, golden, & siluer works, passed long agoe, must go through this fire. But let vs leaue this trashe, yea and to do *Parsons* a pleasure, let vs graunt him that by fire, there is ment the fire of Purgatorie: yet shall he not with all the logicke he learned in *England*, or in the Romish Seminaries, or whersoeuer: proue that such onelye go to Purgatorie, as die in the fauour of God, and yet haue not made sufficient satisfaction. Naye all the knowledge *Parsones* hath, shall not be able to impugne, the plaine confutation of the contrarie out of this place, yea and out of this sense giuen by them selues. If by those who keeping the foundatiō, you vnderstand those who die in the fauour of God: and by the workes of haie, stubble, &c. you vnderstand their sinnes not satisfied for: and

by

by the burning of fire, the paines of Purgatorie: and by ſauing of the man as by fire, the ſauing of him as by Purgatorie paines: then by the like reaſon, according to the manifeſt courſe of the Apoſtle his wordes and meaning, they which holde the foundation, & build vpon it: gold, ſiluer, pretious ſtones, &c. muſt be they, who haue died in the fauour of God, and haue no ſinnes vnſatiſfied to followe them, but onely good and pretious workes, and yet they muſt come to this fire of Purgatorie, if not to bee purged, yet to be tried, τὸ πῦρ, the or that fire (hee doth not ſay fires, one here for the verie good, another in purgatorie for the indifferent:) ſhall trie euerie mans worke and then what a pitifull ſenſeleſs this, I ſhould ſaie pitileſſe which is ſo cruell to the beſt men, and to the Ieſuites thé ſelues the defenders of this meaning? to the beſt men, in that they and theirs muſt needes come to the fire of purgatorie, not onely for no cauſe (whereas the indifferent papiſtes haue deſerued it) bicauſe they haue made no thoro wſatiſfaction: but alſo for no glorie or profite. whereas the indifferent ones ſhall haue their euill burned to aſhes, and they them ſelues be ſaued by it. O vniuſt Purgatorie: but yet it is as cruell to the defenders. For when as they fetch out wet and drie; ſtudie, write, and breake much ſleepe, that they may maintaine this forged ſenſe for the true and proper meaning of the holy ghoſt: yet it will not beare out their fooliſh diſtinction, though they whippe them ſelues a thouſand times more then the Romans, whom afterward *Parſons* commendeth ſo highlie, yet they muſt to purgatorie with their fellowes. O vnthankfull Purgatorie. This I write not M. *Parſons* as though I would diſgrace any gift of God in you or others of you: but I write it to prouoke you, that when you haue good naturall giftes, you ſtirre them vp, not to ſeruе your preiudicate opinions, but in weighing the phraſe of ſpeach, the courſe of text, with conference of Scripture aright, and the analogie of faith, you maye ſee the proper ſenſe of the holy Ghoſt. This if you do, I know the euidēce is ſo cleare, that it wil ouercome. If you yeeld

Monstrous interpretations.

not, sinneth at the dore, your owne heart I doubt not quicklye feeleth the iudgement of the same. But you saie S. *Paul* signifieth this doctrine by the interpretation of the fathers in the *1. Corinth.* 3. Howe speake you M. *Parsons*, do you meane that you holde not the same with them? No in any case, you hold this corrupt iudgement: then you affirme it, you will defende it, yea but by the interpretation of the fathers. How much better were it, to hold the sense of the scripture, by the interpretation of the holy Ghost; that is by the interpretatiō which hath euidence from the generall course of the scripture in faith. The logicall course of the text, with all other circūstances belonging to the place interpreted, the phrase of speaking or trope, with conference of scripture opened according to the same: and last of all, the proprietie of wordes not forsaken, but vpon vrging of the circumstāce or contrarietie of scripture. Thus Christ, thus his Apostles, haue interpreted alwaies: this the fathers indeuoured vnto, and this your Church professeth by *Andradius Lib. De Defen. Tridentin. lib.* 20. *pag.* 443. *lin.* 30 *pag.* 453. If by this interpretation you had brought out your sense you had not chargéd the holy Ghost falsely: and it had bin tollerable, but now though you should gaine S. *Augustine*, yet neither should you get the cause, neither your quoting of him, though it be true, will proue fathers to interprete it so, which you falsely affirme. But let vs examine your allegation a little. First you alleadge *Augustine*, on the 73. Psal. wherein, indeede hee leaneth vnto that interpretation. But the same *Augustine Enchirid: ad Laurent cap.* 69. in the beginning, hauing in the former interpreted haie, stubble, &c. those who burned with the loue of worldlye things, and yet helde the foundation Christ, which they would not lose for the worldly things they loued so much: and hauing concluded that such a one is saued, but as by fire: he saith in the beginning of this chapter. *Tale aliquid post hanc vitam fieri non incredibile est, et vtrum sit queri potest.* That some such a thing is done after this life, is not incredible; and whether it bee or not it

maye

Fathers interpretations concerning purgatory.

may be doubted or called into queſtiõ. In which wordes we ſee, though *Auguſtine* in ſome places, inclined this waye, or followed this ſenſe, yet he dares not ſaye, it is certaine, but it is not incredible, hee dares not affirme, it is out of doubt, but ſaith it may be a queſtion. But if *Auguſtine* had beene of the councell of *Trent Seſſ. 9. vltimi in principio*, who commaund ſtreightly all Catholicke Biſhoppes, that they ſtudie the ſound doctrine of Purgatory delmered by the holy Fathers and holy Counſels, ſhould be beleeued of faithfull Chriſtians, ſhould be taught, helde and preached euery where: or had made this a certaine catholicke interpretation, hee might neuer haue ſpoken ſo doubtfully of it. But we will follow you in your quotations, vntill you intrappe your ſelfe. Your other place is *lib. 21. De Ciuitat. Dei. cap.* 26. where he doth not ſo interprete this place: but by fire vnderſtandeth the afflictions in this life, and ſaith. *Eandem tribulationem, ignem vocat, ſicut alibi legitur, vaſa figula probat fornax, et homines iuſtos tentatio tribulationis*: that is, he calleth that tribulation fire, as it is red other where: the potters fornace proueth the veſſels, and the tentation of tribulation the iuſt man. Afterwarde in deede hauing confirmed that, and ſhewed it, could not be vnderſtood of the fire, mentioned by our Sauiour, Go ye curſed into eternall fire, he bringeth this interpretation and ſaith *If* one ſaie they ſuffer ſuch a fire, after this life, which are ſuch, *I* do not reproue it, for, perhappes it is true: yea and the death of the fleſh it ſelfe, which was conceaued by the perpetration of the firſt ſin, and receaued in euery one his time, according to the building of euerie one, maye appertaine to this tribulation, ſo may the perſecutions of this life wherewith the Martires haue bin crowned, and which all Chriſtians do ſuffer, both of them trie the buildings as fire, and ſome they conſume with the builders themſelues: if they finde not Chriſt to be found in them, the foundation, neither without the builders: if they finde Chriſt the foundation and ſheweth howe they bee found with loſſe: yet bicauſe of the foundation, they are not conſumed. Hee addeth

» further, there shall be such tribulation in the end of the
» worlde, in the time of Antichrist, as neuer was, bicause
» there shall be many buildings, either of gold or haie, vp-
» on the best foundatiō Iesus Christ, that that fire may trie
» both, and bring of some ioye, and of some losse, and yet
» destroie neither, in whome he shall finde these things, bi-
» cause of the stable foundation. And a litle before in the
» same place, he saith: this fire must trie both those sortes
» which were on the right hand: that is both those who
built nothing but gold and siluer, and those who built
» haie, stubble, &c, saying: if therefore the fire proue both,
» where if any mans worke remaine, that is, that was not
» consumed with fire, which he had built vpon, he should
» receaue the reward: but if any mans worke be burnt, he
» should suffer losse. Surely that fire, is not the eternall
» fire, for they of the left hand only are sent into that fire,
» in the last and perpetuall condemnation. But this fire
» trieth those of the right hand, but so it trieth some, that
» it doth not burne vp, nor consume that which it findeth,
» they haue built vpon Christ the foundation: But others
» otherwise, that is: that if that, which they haue built bee
» burnt and suffer losse, yet they are saued, bicause they
» haue kept Christ, set in the foundation, with an excellent
» loue.

By this (*M. Parsons*) you may see, your owne hand hath lead vs against your selfe. And *Augustine* doth tel vs, that hee rather alloweth another interpretation, then that which you bring from another place of his, and you see he geueth vs such a reason in his disputation in the latter place, as cleane ouerthroweth your distinction, & sheweth this fire must trie both, and therfore either it is not Purgatory fire; or els your Catholick doctrine of Purgatory is altogether vncatholick. But yet you will saie that he must by this meanes, needes condemn our Interpretation, which we bring as the proper and true Interpretation. Well, we will heare your witnes which you cyte in the third place out of *Augustine, lib. de Fide & Operib.* Where interpreting that place of haie, stubble, &c. for

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men who hold not the foundation, and yet buylde such workes, as will not abyde the tryall. Which thing also he doth only in the 80. *Psalme*, not medling with the fire of Purgatory (as you seeme to quote the place) for that in this place he saith. **Whether therefore in this life, men suffer those things: or whether certaine such iudgementes followe by and by after this life: Yet this vnderstanding of this sentence doth not abhorre (as I take it) from reason or way of truth. Yea but if another sence, which I now meet not withall, be to be chosen. as long as we holde this, wee shall not be compelled to say vnto the vniust, &c.** *If ye beleeue in Christ, and be baptized, you shalbe saued.*

So then you see by these wordes, that *Augustine* denyeth not, but another sence more proper may be taken, yet if men take that which he brought, it would not help those who boasted of a dead faith, which was without workes. Now (M. *Parsons*) remember that when you insult ouer others, as you doe ouer your poore *I. N.* for misalleadging Doctors, that this is but to whippe your owne fault on his skinne. And remember also that where *August.* is most against vs, he is three times more for vs than for you.

Concerning what you teach, and your distinction, we care not greatly for, only this I see, if *I. N.* had not made this accusation against you, (bee it true or be it false, let him looke vnto it for me) you could not haue shewed your learning in proouing this your distinction. And yet as we haue greatly seene the iudgement of the Lord, in conuincing your falshode and forgerie: so yet in the rest, it shall be more manyfest. You cyte in the margine for proofe (as I take it by placing of it) that you meane (I dare say) the Catholick church holdeth this distinction, of good men to heauen, indifferent men, dying in the fauore of God but not hauing satisfyed throughly to Purgatory, starke naught to the deuil. You cite (I say) first *Origen*. The first place is the seale place, alleadged by you all, and by your great Doctor, M. *Allen*. and is this. **If vpon the foundation, which is Christ Iesus,**

Disc. fol. 14. a

Allen def. of Purg. lib. 1. cap. 8. fo. 73. b

you do not buylde golde, siluer and pretious stone, but also wood, haie, and strawe: what doest thou looke for after thy death? wilt thou enter into the holy places, with thy wood, thy haie, and thy stubble, that thou shouldest defile the kingdoms of God? or els wilt thou abide forth, and so lose the rewarde of thy golde, siluer, and pretious stones? but that were not equall. Then there is no way but one, first to receaue fire, for to consume and burne out the haie, wood, stubble, &c. and then to receaue afterwards for thy better workes the reward of saluation.

The papists are like those hereticks of the Familye of loue, that dreame of a perfect inherent righteousnes in this life. Read Parsons first part of his booke of Resolutiõ In the censure and defence of the censure to M. Charkes booke.

Here we finde that whosoeuer (as al men haue) hath haie, stubble, &c. they must come to the fire. What is this to your threefolde distinction? will you bring all men (except Christ) to Purgatory? Or will you with other Hereticks, deny that the best haue wood, haie, stubble? &c. Or will you still striue wilfully against the holy Ghost, and deny that which the Apostle calleth sinne? such is euill: is of the flesh: resisteth the lawe of the mind: serueth the lawe of the members. *Rom. 7.* is not sinne, and so is not haie or stubble? Or will you say, that *Origen* dreamed of full satisfaction for the best, as you prattle and babble off? If you doe, then your owne witnes will witnesse against you, and your owne marginall quotation shall condemne you for the same. *Origen* wryteth in that very place which you drawe vs vnto, either wilfully, which I am greeued to thinke or speake of you, or ignorantly. *Hom. 25. in Num.* It shall be diligently enquired after, when we shall goe hence, what euerie one may bring, if golde, siluer, iron, lead, wood, &c. All these thinges are proued; those thinges which by fire, by fire: those that by water, by water. Then euery one hath need of purgatorie, which goeth from the battle of this life, but none is cleane, who goeth out of this life. Wee haue all therfore neede of purging, but many and diuers purgings and purifications remain for vs, but these are mysticall and vnspeakeable. For who shall declare, what be the purifications, which are prepared for *Peter* and *Paul*, &c. How say you (M. *Parsons*) what cunning will serue to keepe

keepe out all holy men from Purgatory? Are all vnclean which goe hence? then muſt all be purged, then a purgatory place for al, and that ere they come to heauē, and then how is it true, you ſay, **They go ſtraight way to heauen?** Yea but there is a Purgatory of ſatiſfaction, which is of fire, where torment is to anſwere the iuſtice of God. There is a Purgatory of cleanſing, which is of water, hether the beſt may come, to the other none but the middle ſort. O ſuperaboundant ſubtletie. I omitte here the blaſphemies againſt the bloud of Chriſt in the one, the Spirite of God in the other. But is not this a fooliſh diſtinction, if any ſhall make ſuch, firſt againſt themſelues, then Orig. becauſe he doth not except any from fire, but only all men euen the beſt, which come to Purgatory, ſhall be purged: ſome of their corruptions by fire, ſome by water. For he doth not ſay, *Qui per ignem, per ignem*, Thoſe men which by fire, by fire &c. But *Quæ per ignem per ignem*: Thoſe thinges, that is **corne, haie, &c.** to wit, corruptions which went before by fire. But let him ſpeak him ſelfe, as he is the thirde time ſummoned by M. *Parſons*, out of the ſixt Homilie on *Exodus*: **The wicked are drowned as leade:** but the Saincts or holy ones, walke, vpon the waters, becauſe they are made heauy with the weight of ſinnes. But yet *Peter* doth not goe ſo, as Chriſt doth vpon the waters, for he had ſomewhat of lead, therefore he, who is ſaued, is ſaued by fire, that if he haue any lead mingled, the fire may melt it out, that all may bee made good gold. All therefore muſt come to the fire to the tryall hearth. Here, all, yea *Peter* himſelfe muſt goe to the fire. O righteous iudgement of our God againſt the power of Antichriſt and Antichriſtian teachers, that they cannot build, but that which their own witneſſes, as they are cyted by themſelues, will deſtroy. As for your *Gregor. lib. 4. Dial. 4. cap. 3.* And *Beda* his iudgement is to late to confirme this doctrine vnto vs, & we knowe their ſtories and Spirites to well in this matter, that here in men ſhould take them for any witneſſes. As for your Councell of *Florence*, we abhorre it, and all the falſhodes

of

of the same, with all our soule: it may serue to shew your fond opinions and nothing els. But yet it cannot be but *Parsons* must needes holde this, to bee the doctrine of the Catholicke Church twelue hundreth yeeres agoe. It is wel, he saith the doctrine of the Catholick church, not the catholick doctrine of the church, for otherwise surely he had lyed. But let vs see his euydence that hee bringeth out, not from the common and publicke record of any generall Counsell, or confession of the Church at that time: but out of the priuate report of *Augustine*. But what saith he of the Church? forsooth that the prayers, almes, sacrifice, &c. may releeue by propitiations, &c. they who are not very euill.

Whether prayers, almes, and sacrifices relieue the dead.

I will not here stand to shewe, that either *August.* must be interpreted figuratiuely (which I confesse to be somwhat hard) or els he shalbe contrary to himselfe in many places where he doth plainly both shewe, that all satisfaction for sinne, is in Iesus Christ alone. But what hath *Augustine* in all the long alleadged place for Purgatorye? Nothing. *Parsons* must make a new medium before hee can conclude Purgatory of it. And in deede, if wee take *August.* properly as these Iesuites will nedes haue vs, they may leaue off their disputation for the place of Purgatory, and bring it into the Church. For where soeuer the propitiations, which is the word *August.* vseth (and not intreatings, as *Parsons* and others woulde if they durst make vs beleeue) there must needes be the satisfactions, but then no Propitiations of which *August.* speaketh in that place, or any where but in the church. and the place where men geue almes in this world, and therefore the satisfaction must be no where els in no fire, in no place, but in prayers and almes of men in the worlde. And what absurdities would followe here? But I leaue them. If this were the doctrine of the Catholick church twelue hundreth yeeres agoe, because *August.* wrote so: then the clean contrary was the doctrine of the Catholick church about forty yeeres before, because *Cyprian*, a principall Doctor of the Church, who *ad Demetrium* writeth thus.

Yelde

Satisfaction. Prayer.

Beleeue and liue. And you which for a time persecute vs, reioice with vs for euer, when it shall be we goe hence: that is, when man shall go hence there is no place of repentance or penitence: no effect of satisfaction, life is either here lost or held: here it is prouided for eternall saluation, by (or with) the worship of God, the fruite of faith.

Here you cleerely see all satisfaction, yea effect of satisfaction in this life is taken away, euen from all, from the best, from the indifferent, such as those vniust enemies to whom he writeth, should haue beene, if they had returned to the faith, and then dyed. And thus we haue passed ouer your digression in this your second part. For as the most of your matters, that make either hote or colde vnto vs, & our professions; are conteined in your digressions (where in deede you digres altogether from the right way:) so I must be faine to make as litle of the bodie of your booke, which in respect either of hurting or helping vs, is not worth a rishe, and thereto giue greatest defence, where you seeme but a litle to your selfe, to let fall an argument out of the way; which may be some cause, why they finde so readie a returne vpon your selfe.

But we come to your first point of the pope, where in the first section, hauing no great thing to say to *I. N.* by his sides, you thinke to thrust vs through with a lie, which I haue touched before, with a girde at our Principles and a childish turning *I. N.* his wordes, to a glorifying of your holy father. Of all which I am sorye that I must needes gene them this briefe recitall. But yet this stuffe could not load your booke inough, but you must make another vnnecessarie digression to teach vs, that notwithstanding the euill life of a Bishop: yet is he to be reuerenced for his place and dignitie. Which thing wee graunt, and needeth not this starting out of the way in this place, vnles it had beene better performed to proue it. Yet herein, although you boast of much riches, you shewe but extreme beggary. For vnlesse we doe of pittie Diff. 16. 17.

He is no bi. graunt you, that the office of a Bishop, doth conteine the office of a Pope, that is one contrarie to another, what good haue you doone? Or vnlesse we franklie yeeld vnto you, that that bishop of Rome, of whome *Augustine* speaketh, and that office be the same now, which the Popes office is, what victorie haue you wonne by his two sentences? Surelie the victorie of friuolous alledging of the Doctors, and of the shameles clipping of them both, which neuertheles you obiect so much to others. For the first sentence of *Augustine* conteineth nothing but a proofe, that if amongst the succession of Bishops there crept in a traitor, yet that had beene no preiudice to Christians, nor to the Church, nor the truth of doctrine which the Ministers deliuer (which by a *Metonymy* of the subiect, is said to sit in Moses Chaire) which is a trueth, that we graunt to be well gathered of that Father. But to proue that this maketh anie thing for the Pope, whome wee hold to be no bishop according to the word of God, as long as he is Pope, with vs it can do nothing.

And to conclude the other part of your sentence,

Disco. fol. 17. **That the euill life of anie bishop of Rome, ought not to diminish our reuerence or obedience towards him,** no more than if he were a saint. I thinke your selfe, when you put your collection in the ballance, I meane your conclusion which you knit to the saying of *Augustine*, as vnto an antecedent, will confesse, it is so heauie in error, and so light in truth, as one can neuer be proued by the other, or hold anie equall proportion with it. Is it a good consequence, thinke you, the life of Bishops can not hurt or preiudice either the church or true christians, which is built vpon God, that is, his truth of doctrine: not one man therefore a saint in the office of a bishop, must haue no more reuerence, than an euill man, though this euill hurt not in this respect *Augustine* speaketh of? Will you haue the good of another to proffite no more? Dooth innocencie of life, so much cared for by the Apostles in the rule of election, no more good

Titus 3. 1.

vnto

vnto the church & office, than if it were away? If it bring more good, shall it not haue more honor and reuerence? Or is it not true, that We muſt honor the Elders that rule well, more than thoſe who rule ill? Shall we no more eſteeme of the zeale, labor, beating downe of the bodie, patience, and innocencie of a good Miniſter: than of the coldnes, idlenes, pampering of the fleſh, impatient and wicked life, which is in an euill Miniſter: becauſe the ſubſtance and the true vſe of the office, and becauſe the church and innocencie of Chriſtians, is not thereby inſtantlie prejudiced? But of this too much. For if we ſhall followe all looſe concluſions thus with the Papiſts, wee ſhould looſe more time and labor, than get anie thing which were worth the victorie, they are ſo manie, and ſo eaſie to be eſpied. Well, will M. *Parſons* ſay, this may be ſomewhat vnproper, and it may peraduenture ſay ſomewhat to ſhewe your friuolous dealing with the Doctors.

Euill life whether it derogate not from a lawfull office.

1. Tim 5.

But in an other place, he handleth (ſaith he) our cauſe more properlie, writing againſt an Heretike, as I do now. And where I praie you, M. *Parſons*? We haue had before, and ſhall haue your quotations thick enough. How chaunce one could not be aforded in this place? Is it becauſe your conſcience can not accuſe you of anie trecherie, that you ſhould feare it may come to light? Shall we finde no ſigne thereof? Let vs looke then the ſentence of ſaint *Auguſtine*, as M. *Parſons* alleadgeth it is this. If all your bishops throughout the world were ſuch as thou moſt vainelie doeſt cauill: yet what hath the chaire of the church of Rome done againſt thee, in which Peter ſate: and in which at this day Anaſtaſius doth ſit? Why doeſt thou call the Chaire of Rome Apoſtolike, the Chaire of peſtilence? &c.

Diſco. fol. 17. a. c. 2.

But *Auguſtine* in truth in that place ſaith thus: If all our Biſhops throughout the world were ſuch, as thou moſt vainelie doſt cauill: yet what hath the chaire of the church of Rome done againſt thee, in which *Peter* ſate, and in which at this day *Anaſtaſius* doth ſit? Or of the church of Ieruſalem, where *Iames* did ſit, and in which,

Chaire of Rome no chaire of Pet.

Iohn doth sitte, to whome we are knitte in Catholick vnitie, and from whome you haue in foule wickednesse ‹ separated your selues: why doest thou cal the Chaire of ‹ Seate Apostolike, the Chaire of pestilence? If thou doest ‹ it for the man, whome thou thinkest to speake the lawe, ‹ but not to doe it, did our Lord Iesus Christ wrong, or in- ‹ iurie to the Chaire, wherein the Pharisies sate, for the ‹ Pharisies of whome notwithstanding hee said, they say ‹ and doe not? Did not hee commende the Chaire by ‹ Moyses, and yet reseruing the honor to the Chaire, re- ‹ proued the Pharisies? For he saith, they sitte on Moyses ‹ Chaire, doe as they say, but doe not as they doe, for ‹ they say and doe not. If you Heretickes would thinke on ‹ these thinges, you would neuer blaspheme the Chayre ‹ Apostolick, in whose Communion you are not, for the ‹ man whome you infame. But what is this either then not to knowe what to say, and yet you cannot but speak euill. Now, what is your conclusion? Thus farre saith he, S. *Augustine* against *I. N.* and his fellowes, who fill vp bookes with reproches and slaunders of the Bishoppe of Rome. But why against vs? because wee slaunder the Bishoppe of Rome, if any doe so, if he doe it negligentlie without grounde, let him beare the shame of negligence, and do you take the honor of diligence in reuealing and disprouing it. If of wilfulnes, wee are content your owne censure (though it be verie sharp) shall stand, you shall not neede to corrupt *Augustine*, to snatch in the beginning of a sentence, taking the beginning of it, leauing the rest, and taking the next, so that you might cunningly make the Apostolick Chaire, Church, to be referred to Rome, and the Chaire of *Peter* onely.

But if *Parsons* thinke, this should keepe vs from speaking forth the shame of his romish Bishoppe, he is deceued. For *Augustine* teacheth onely here, that for the euill men, or defamed men, we must not speake euill of the Chaire. Yea but we for that cause speake euill of the chaire. No we denie it. *It* is a slaunder wee onelye shewe that the Chaire, not of the successor of *Peter*, but of the

Pope

The chaire of Rome not Peters chaire.

Pope is a chaire as in it selfe of errour: so in the fruit, which they who sit in, do bring forth to be a chaire, if you will of plague and pestilence, vnto the damnation of many soules. What is this contrarie to *Augustine*? yes he calleth the chaire of Rome, the Apostolicke chaire, & therefore so we should account of it, and for that cause spare the Pope. I deny the consequent to be good. For then this will followe: *Peter* called *Rome Babulon* (as M. *Parsons* saith, though he lie, and with all the learning hee hath, cannot proue it;) therefore now it is *Babylon*. Is not this a good consequent? Allowe the other, and allowe this: for the chaire that is in Rome nowe, maye differ as much from the chaire, which was when *Augustine* wrote, as Rome doth now (when with M. *Parsons* it is not *Babylon*) From Rome when by his interpretation it was *Babylon*.

By this we may gather therefore, that there was no iust cause of this allegation, but onelye to make a false flourish, to make some of his scholers to beleeue, that *Augustine* referred the name of Apostolicke seate, vnto the Bishoppe of Rome only: and the name of the catholicke Church, to that church only. But nowe we espie M. *Parsons* to be a false clipper, and that this is referred as well to *Ierusalem*, and *Constantinople*, and there the catholicke church: there the Apostolicke seate as well as the other. Here therefore, as his false florish is washed awaye, as a coulor that neuer was laid on with oile: so the truth of this place plainly conuinceth him. First bicause hee putteth no difference, betweene the succession of *Peter* and *Iames*, no difference betweene their chaires. But the office of true doctrine is the chaire, as appeareth by his wordes, in that he confuteth him for calling the chaire of those churches, the chaire of pestilence. Bicause teaching the lawe, that is sitting in the chaire, they led an euill life, by this that Christ said. **The Scribes & the Pharisees sit in *Moises* chaire. Heare them and do what they say, for they say and do not.** So then how doth our Sauiour shewe, they sit in *Moises* chaire, by this that they teach his Matth. 23.

The chaire of the true church contrarie to the chaire of Rome.

doctrine. For so by a Metonimi of the subiect, the chaire where Moises taught, is put for the publike doctrine taught publikelie. Now the chaire was common to all the Apostles, not proper to *Peter*, as he himselfe sheweth, exhorting them to remember the words foretold of the holie Prophets, **and this doctrine or commandement of vs the Apostles of the Lord, and our Sauiour.** *2. Peter. 3. 2.* **So we are built vpon the foundation of the Prophets and Apostles, Iesus himselfe being the corner stone.** *Eph cap. 2. 21. 50. Ep. 3. 5. 1. Ioh. 1, 1. Ioh. 17. 20.* So then this chaire which is the true chaire of the Catholike Church, is the chaire of doctrine equally from all the Prophets, and from all the Apostles. We therefore which haue this chaire of doctrine, may with *Augustine*, aske you, why you dare to blaspheme the Apostolikę chaire: that is, the doctrine publikelie taught of *Peter*, *Paule*, *Iames*, &c.

If you say we liue ill, you haue receiued your answer: if you say, we drawe from the vnitie of the Catholike chaire: we say with Christ, with *Peter*, *Paule*, no, because we haue their chaire, the publike teachers of their publike doctrine, and we say you are fallen from this chaire, and set vp a new chaire, cleane opposite vnto it, which we might easilie shewe by comparing the seuerall canons of your last general councel, with the canon of the scripture. But one may serue for many. In the 6. Session and 28. Canon of the councel of *Trent*, you set downe this: **If anie say, Grace being lost through sinne, that also faith therewithall is lost: or the faith which remaineth, not to be true faith, although it be not a liuely faith, or which hath faith without charitie, not to be a Christian, let him be accursed.** Doth not euery error, in euery part, ouerturne the foundation of religion? For tell me, all Councels, all Fathers, all Christians: doth not euery one who hath true faith, beleeue truly? Doth not *S. John* say, that they which beleeue in the sonne of God, haue eternal life? *1. John 5. 13.* Doth not *S. Paule* saie, Christ dwelleth in our harts by faith? *Ephe. 3. 17.* And is it by a true faith, or a false? And if we haue Christ giuen vs, how shall not God giue vs all things

things with him? He that hath the son, saith S. *Iohn*, hath life, and he that hath not the sonne, hath not life? *1. Iohn 5.12.* Is not Christ made to them which haue true faith, wisedome, holines, righteousnes, & redemption? *1. Cor. 1.30.* Are not they in Christ, in whom Christ dwelleth? Is there anie condemnation to those who are in Christ Iesus? *Rom. 8.1.* Shall not euery one who seeth Christ, & beleeueth in him, haue eternall life, and he will raise him vp at the last day? *Ioh. 6.39.* Doth not Christ say, He that beleeueth in me shall neuer thirst? Now then, they which haue eternall life, haue Christ, and with him all things, wisedome, holines, iustification, redemption. They to whom there is no condemnation? They who shall be raised vp, who shall not perish, who shall not thirst, haue they lost grace? Or haue they these things and no grace? O abhominable blasphemie: haue they not grace which haue Christ? And haue they not Christ, which beleeue trulie in him? O diuelish contradiction to the scripture. It saith, that he that hath lost grace by sinne, hath true faith: and to saie, he hath true faith, is to saie, he hath Christ, and eternall life, and so of necessitie grace. O sophisticall contradiction: he that hath true faith without grace, hath true faith without eternall life, and so euery one who beleeueth trulie in Christ, hath not eternall life, hath not Christ. O diuelish doctrine, erring in the head, ouerturning the foundation of Christianitie. But what saith the next part: **Although it be not a liuelie faith, yet it is a true faith.** O how ridiculouslie and falselie, is this set downe. Hath the diuel a true faith? Is not the faith which is without works, dead? And is not the dead faith, the faith which is in the diuels? *Iames 2.18.19.20.* Neither here may they escape, by calling that a dead faith, which doth not so liuelie shewe foorth his fruits of life, though it haue them in truth. For they speake of the faith, which hath lost grace, which is without charitie, & so worketh not by loue, and so is not the true faith, bicause it is nothing. *Galat. 5.6.* So this is a diuelish doctrine, which maketh the true faith, which is the faith proper to the children

Popish contradictions whether true faith be had without grace.

The like friuolous distinction between a true faith and a liuelie faith is made by M. Hardings confut. Apo. Fol. 127. a.

Persons clipping of the doctors.

dren of God, like to the faith of the deuill. For the like faith hath the like promises: so that either the diuill must be saued with them for euer, or they for euer condemned with the deuill. But the end is yet more horrible, as that which being applied to the Scripture, will be found to make the children of God, the children of the deuill. First I aske: are not all those (I do not saye which are called, but as the Councell speaketh **which be**) which **are Christians**, the children of God, or are they the children of the deuill? S. *Iohn* saith **By this are the children of God, and the children of the deuill manifest: euery one that worketh vnrighteousnes is not of God, neither he who loueth not his brother** *1 Iohn 3. 10.* Wherefore then he is the child of the deuill, and so he saith afterward. **He that worketh sin, is of the deuill**, which euery one doth, who hath not loue: so by this reason, he who is of the deuill and not of God to say that such **a one is no christian, is accursed**. Againe not to say, that some man is a christian, **wanteth charity that is the childe of the deuill, is accursed**. Thus this councel in cursing others childishlye, with curse shall flie away, as a swallow hath cursed her selfe fearefully, which will remaine not to be repelled by all their sophistication, because they say of a false thing, that it is true: of that which is dead, that it is aliue: of that which is euill that it is good. *Esay.* 5. verse 10. So then it is plaine, they haue denied in the true and catholicke sense of *Augustine*, the catholicke chaire of *Peter*, and cast it awaie from them say what they list. And so it cometh to passe, that in this one allegation, we finde without great searching, all the faultes which he hath gathered seuerally after, from *I. N.* that is of clipping of alleadging with no coherence of the cause: of not quoting lest it should bee spied of bringing that plainely confuteth them.

Now we returne with M. *Parsons* againe to the Pope, comming to see, how he cleareth the Popes accusations laid against him: whereas in all the like, I will only note brifely the answere of *I. N.* and leaue it as I finde it. For the shippe which the Pope spoiled, the citizens of the

hauen

Particular matter of the Pope.

hauen of *Ancona* where it was done, will beare witnesse that it was so, which will ouerturne all his circumstances, and vaine probabilitie to the contrary. Likewise, that it is false that two Shippes were deliuered by the Pope at Naples, for he knoweth the owner here at London named M. *Wilkinson*. And as for the men which fell into the Inquisition, some of them had the strappado; others were imprisoned, and had their goods taken from them, as hath beene crediblie reported vnto him both at Naples, and here at London.

Concerning that of the Popes sonne: first he saith, it is well knowen in *Macerata*, that *Iames*, the bastarde Sonne of Pope *Gregorie* the thirteenth, was preferred to a Countishippe, for a lesse summe of money then it was worth. Moreouer lately, there was a Countie in that Citie beheaded at the Popes commandement, *Anno Dom.* 1580. Also that it is true, that he had raysed him from a beggar to a Marquesse. For he dwelt with a poore Shomaker in a citie of Italie, and was content to doe as hee could. Also that he is sure, *Iames* his sonne serued not the king of Spaine, but that he makes all the Romaynes confesse by calling him so. Cócerning that of the monke and the Iewell, the Pope tooke it from him: the witnesses are M. *Allet* a Priest, and two or three Romaines. Dis. fol. 20.

As for the slaunder of *Parsons*, that it is lawfull for Princes, Protestantes by the Canons of newe diuinitie, not only to take away moueable goods, but also their abilitie and life; it is not worth the answering. For to take away the goods of anie, much lesse the life wrongfully, is neuer taught of any of vs, which is well inough knowen to *Parsons*. And as for destroying of Abbeyes, that they doe in equitie of the publick benefite both of the Church and common wealth, and so it is not iniuriously done.

As for the other defence. The first point is ridiculous, and sauoureth of foule superstition, that any should not be capable of temporall benefites, which descend vnto men by lawful and ciuill meanes, in regard of some

deuised Papisticall order. For the second point, if it had beene his charge it had beene somewhat: but to lay a monke in prison for departing his Cloyster, is but a foolish superstition. And so had we ended with this holy father the Pope, but that he must fill vp some leaues, to shewe the Popes liberalitie, who seeing hee is by his office an aduersarie to Christ, the more hee bestoweth, the worse it is, and as the liberalitie of a theefe. Wherefore leauing the particular examination, both of the trueth, and profite, of all which he hath set down in this point, as that, which if it be as he saith, neither hurteth our trueth, nor helpeth his errors: wee will forsake the Pope and come to his honor, which he defendeth to be due both in kneeling, and being carried of men: wherein, to defend the first point of kneeling to the Pope; his first reason is from comparison.

Dis. fol. 16. 1 If we kneele downe to temporall Princes and Gouernors in respect of the high Gouernour, not expecting any thing from them except temporall commodities, much more of right, may we kneele downe to the Spirituall Magistrate, who gouerneth by a higher title, then the Temporall doeth; for that he is the instrument and angell of God, by whome all heauenly giftes and benedictions are deuided vnto vs. Where, to omitte the falshode of the last clause (I will not say the blasphemie) when without exception he maketh the Pope an instrument, by which all the graces of God are deryued vnto vs, which is an honor due only to the Sonne of God, of whose fulnes euerie one receaueth grace for grace, according to his measure: to omitte this (I say) the comparison is friuolous. For when as in the administration of the kingdome of Christ, it hath pleased him that it should be spirituall; and that by none externall pompe, the spirituall glorie and beautie of the same should be darkened: he hath ordeyned that ciuill dominion, the hie outward honors of titles, and so consequentlye of such outward reuerence, should not be geuen vnto his Ministers, who must follow the humilitie of their Master,

Kneeling to the Pope vnlawfull.

ſter, who being Lord of all, was contented to take the forme of a ſeruant, in dyet, apparrell, titles, honour, &c. except ſometime when extraordinarilie, he would make manifeſt his diuinitie & that glory which was to come, as appeareth in his riding to Ieruſalem, and the honour there done vnto him, which yet differed from the manner of men in ſuch thinges. And therfore he ſtraightlie chargeth, that they ſhoulde neither bee ἄρχοντες bearing rule τὸ κατακυριεύειν to beare dominion, nor μεγαλοι great in Honour, Titles, Dignities, &c. κατεξουσιάζειν to haue power or Regall authoritie ouer them, or one with another. Mat. 20.25. 26. Mark. 10.41. Nor that they ſhoulde bee βασιλεῖς Kinges, κυριευειν to haue dominion: neither exerciſe authoritie to bee called εὐεργέται Bountifull. Luke 22.25. So that hee taketh from them both a princelie and ſoueraigne dominion ouer themſelues, and ouer their flock, as S. *Peter* him ſelfe ſaith: that they ſhould not exerciſe dominion or Lordſhip ouer their flock. 1. Pet. 5.2. And all thoſe thinges which are of duetie knit vnto it, as Regal maintenance, and Lordly reuenues: as Regall titles, Regall and princelie honour.

Neither let any man ſay, that theſe thinges are not here ſimplie forbidden, as thoſe thinges which are in themſelues vnlawfull, but only the affection of ambition, & the exceſſe in tyrannical vſe of the ſame. For as it is true in part which they ſay, theſe thinges are not vnlawfull in them ſelues, but as our Sauiour ſaith due to Temporall kinges, Rulers, &c. yet in the Miniſters office, they are cleane forbidden, and ſhutte out in all reſpects. For our Sauiour by this maketh a diſtinction, betweene dominion in the Magiſtrate and Miniſterie: in the Miniſter, betweene the outwarde and pompous dignitie knitte vnto dominion, and the outward, ſpirituall and meane reuerence knitte vnto the Miniſterie: as appeareth firſt in the occaſion which was in *Matth.* *Marke.* that the Diſciples diſdayned at the other two, who required

Not onely tyrannicall ambitiō, but ciuil dominion is forbidden in the Ministerie.

to haue dignitie, or chiefdome in his kingdome. Now our Sauiour Christ confuteth that, by shewing how vaine their disdayning was, seeing in his kingdome, which was Spirituall, there should be no such thing, either in regard of the manner of gouernment, or that which is annexed to it. In *Luke* also the occasion maketh it more plaine: which was, that there was a strife of honor amongst thē, who should be the greatest, not who should rule tyrannically. And our Sauiour Christ maketh answere, there shalbe no such outward chiefdome or souerainty amōgst them, so that contention was vaine. And if our Sauiour should only haue reproued ambitious and tyrannicall abuse of greatnes, he had not decyded their controuersie, which was not, who being greater should abuse that greatnes, or should ambitiously seeke for it: but who should be greater.

Secondly, the thinges which were denyed to them, because they were Ministers of the Gospell, are not thinges vnlawfull in themselues, as ambition, tyrannicall gouernment, &c. but exercising of dominiō, princely authoritie, Lordship being great, to haue titles, & honor annexed fitly vnto the same, which are thinges ordeyned of God for those to whome they belong. Neyther will that cauill serue, which some of you bring vpon the compounde κατακυριευειν to signifie tyrannicall dominion, which is no reason. For composition doeth not alwayes drawe the augmentation vnto excesse, but vnto a through-dealinge: as καταμανθανειν to teach throughlye, or to teach καταλαμβανειν To receyue throughlye or receiue, and it is confuted flatly by the vse of that in other wryters, by those ioyned with it here by the simple worde κυριευειν in Luke, by the opposition to it in Peter, where he expounding the maner, how all the Elders and Ministers Ecclesiasticall, should exercise their office, he saith not as hauing dominion or Lordshippe ouer the flock, but as those which are examples. Hee should haue saide, if he had meant as they doe, but as those who vse Dominion or Lordship moderatly, &c.

Third.

Kneeling to the Pope.

Thirdly the explication: but let the greatest be as the least, the yonger as the elder, the leader as he that ministreth, sheweth this plainely. Fourthly the example of Christ brought to explaine this doctrine, hee him selfe was void of it, as he there sheweth plainlye. And *Paul*, *Philip.* 2. 7. Lastlye the argument, wherewith Christ doth satisfie and content his disciples, when they shoulde see that the spirituall nature of their office, should shut them from all this ciuill authoritie pompe and reuerence, which is, that although they were shut from this prerogatiue and glorie amongst men here, yet in the life to come, they should haue glorious fellowesshippe with him and his father, signified by eating and drinking: and in the iudgement belonging to the Christians, they should haue a prerogatiue, signified by sitting vpon 12 thrones, and iudging the 12. tribes of *Israel*. So that if the Pope laie such holde on that which is here afore men, hee must pull backe his hand from that, which shall be in heauen afore the Lord.

It were better therefore to followe the example of *Peter*, whose successor he boasteth him selfe to be, who all the world knoweth, and he him selfe I thinke will not denie, did then take another course. Let vs conclude then out of this cleare euidence of the scripture, that all the ministeries of the Gospell: as Apostles, Euangelists, Prophets, Pastours, Doctors, are distinguished in the nature of their office, which is a ministery, not such lordshippe: and in that which is annexed as meete maintenance, outward honor and reuerence, which is spirituall, not of such worldly maiestie in titles, kneeling, &c. From the bountifull maintenance, and outward glorie of titles, worship, honor, &c. giuen to temporall princes. And therfore, we must not cõclude sophistically, by compariso as M. *Parsons* doth by vaine and carnall reason: if it be in the one, therefore it must needes be in the other: for this is but a litle blinde sophistrie of *Parsons* to dazel the eies of the simple, and make men thinke that it is more probable or true, that the spirituall office of a minister, being

Parsons argument concerning kneeling how it holdeth.

in nature more excellent then the temporall, therefore the temporall honour, is more due, which is absurd, as by the scripture we haue shewed: rather in reason a man would conclude, therefore a greater and more spirituall, not a greater and more temporall is due. And it is, as if one should conclude thus: if earthly men, who onely in earth by the meanes of bodely eies, behold the glorious workes of God in the world, do with shoutes, cries, clapping of handes, instrumēts, daūcings as *Dauid* magnifie & extol God: then much more should the angels which are in heauen, and by a more spirituall force behold and vnderstand, without the actions of the body, clap hands, make shouts, daunce: &c. or not to go from the matter we haue in hand, it is as much, as if one should haue reasoned with our sauiour Christ thus: If worldlye princes, who are but mortall and sinfull men, and haue but a part of the world vnder their seuerall dominions, do take vnto them selues in good right, a princely and kinglye honor, and will deuide inheritances, decide rightes: howe much more thou, which art not onely, a holye and pure man, but also very God, the euerlasting Sonne of the Father, Lord of heauen and earth, shouldest then exercise vpon earth, a worldly dominion, and receaue a kinglye honor, and neuer aske as thou doste. **Who hath set me a iudge or a deuider ouer you.** *Luk.* 12. 14.

Thus we see by these examples, what sophistrie M. *Parsons* bringeth, For as his reason cannot soundly, but onely sophistically conclude against vs; so it will stand soundly against himselfe on this sorte. Seeing wee must giue to worldly princes, of whom we receaue worldly commodities, a worldly honor and ciuill reuerence, which maye by actions or dueties proper to them, set forth that outward pompe and maiestie which is due vnto them: wee must not in anie case giue it to the ministers of the gospell, who as the nature of their office is a spirituall ministery, not an outward pompe and dominion: so that outwarde reuerence, must not be that which is properly communicated to worldly princes, to set forth their

outward

Parsons sophistrie.

outward magnificence; and so the Pope, if he be a worldly king as *Salomon*, he must haue it, and then he is not *Peters* successor, a minister of the gospell of Iesus Christ: if he be a minister, as he was, then he cannot haue it or claime it, no more then he did. But if he bee as he boasteth himselfe both, and will haue to do in both iurisdictions, then by a lawe which is neither ciuill nor ecclesiasticall, neither of God nor man, that is from the deuill proper to Antichrist, let him take it, and being filthy let him bee filthy still.

By what right the Pope chalegeth both iurisdictiõs.

So we see the vanitie of the next argument, which as it doth moste hungerlye begge (contrarye to that store of proufe, which *Parsons* would pretend) that the Pope is the successour of al the Patriarches, yea of Christ, the prophets and Apostles, &c. If any such things were due to *Abraham*, *Iacob*, or the rest, it was because they were Lords, and had ciuill iurisdiction in their families.

As for the third reason, it is not worth the loking vpon that men did with humilitie, aske the benediction of a priest, much more of the hie priest, which in consequent is friuolous, and in the antecedent blasphemous. For who of any learning can beare (if the spirite of god giue not more patience then learning) this reason: they asked benediction with humilytie, therefore they kneeled, or we must kneele. Did not the people. *Nehe* 8. 3. 5. 6. reuerentlye and with humilitie receaue the worde of God from *Esra*, when they stood in their place, and were attentiue to the booke of the lawe? Againe, did not *Cornelius* and the rest, reuerently and with humilitie, aske the blessing of God by the ministerie of *Peter Act.* 10. when *Cornelius* in the name of all the rest said. Now therefore we all are here present before God, to heare all things giuen thee in charge from God. *Act.* 10. 33. because all they, or at the leastwise *Cornelius*, then kneeled not downe to *Peter*, being reproued by him for so doing afore. But let vs see this cause more exactly handled, by a declaration of the terme adoration not to adore him, as mallyce imagineth: but to reuerence him in honour of Christ, whose person he beareth. A

sottish

Pope no succession of the Patriarcks, Prophets or Apostles.

sottish distinction to helpe at a pinch. As though we must kneele downe and giue that magnificall honour, which is due to worldly potentates, vnto euery one who beareth the person of Christ. Would you haue vs kneele to your selfe, and euery masse priest *M. Parsons*? Or will you denie him, whom you blasphemously haue made one, to offer vp Chryst, to forgiue sinnes, &c. to beare the person of Christ? Yes but euerie one is not a vicar generall. Euerie Constable though neuer so meane a man beareth the person of the Queene, so doth the Iustice; yet they haue not such honour, as hir maiesties high Chauncellor, generall deputie, &c. O carnall kingdome of Antichrist? Is not this to make the kingdome of God to lie in outward glorie? & to come with such outward signes and markes? and so to make it a kingdome of this world? Is not this to walke in the spirituall warfare according to the flesh, contrarie to that which Christe hath said. The comming of his kingdome is not with such signes of maiestie and pompe that one may saie: **Lo here he is, there he is**. *Luk*. 17. 20. 21. contrarie to Christ who saith. His kingdome is not of this world, not maintained or marked out by these glorious meanes, *Iohn* 18. *36*. contrarie to *Paul*, who saith of him selfe, and so of all the Apostles, that though they be in the flesh, that is, that nature, which is susteined, &c. by such outward thinges: yet they war not according to the flesh, that is, according to the outward meanes, glorie, pompe, &c. of the world: neither is the furniture of that warfare carnall, that is, full of glorie, strength, which is not outward and worldlye, but mightie in god, and his spirituall graces. 2 *Cor*. 10. 3. 4. 5. But to drawe euen in a worde, vnto the verye marow of your argument.

Tell me, maie the Pope receaue any honour which *Peter* was bound to refuse? Is he any more the vicar of Christ then *Peter*? If you marke all the cause which deserueth and maketh the whole right of the Pope his honour, to be in this, that he beareth the person of Christ: that hee is the instrumente of god, to conueigh his gra-

ces

Whether Cornelius thought Pet. to be God.

ces vnto vs. Then that which was due to him was due to *Peter*, for in your iudgement, in both these hee was as great as the Pope. That which the Pope is for credit of his office, to receaue for outwarde honor or worshippe, that was Peter for the same cause to receaue. That which Peter refused, that the Pope may not in regarde of his office receaue. This none of your Catholickes dare denye.

Now I aske, did not Peter refuse when *Cornelius* προσεκυνησεν adored, bowed vnto him, or gaue him great honor with a beck or kisse, as the word doeth signifie: yea and did he not doe it with this reason, *I my selfe am a man as thou art*. Yea this reason maketh for vs (wil M. *Parsons* say) this sheweth he adored, hee gaue worshippe, and diuine honor. Yea doth it so? Did Peter denye of *Cornelius*, who feared God with all his houshold, when he knew and sawe, that he was a man, that he would adore him, and worship him as a God with diuine honor? Dare we thinke that of *Cornelius*, who before was bid to send for a man, that should tell him those thinges, by which he should be saued? who remembred this, when he could put difference betweene God, who sent & him who was sent of God. He had learned to present him selfe in hearing the word afore God, not the Minister? Actes 10.33. Or did not Peter vnderstande, that not *Cornelius* onely, but they which were present, did knowe him to be a Iewe. vers. 28.29. How then would eyther Peter thinke, that he would worshippe him with diuine honor? Or how would *Cornelius* be drawen to committe so grosse a sinne? Nay we must needes confesse, that as *Iohn Reuel.* 22.8.9, bowing before the Angell meant not to committe grosse idolatrie, or worshippe the Angell, as God, whom by the Angels first reproofe hee knewe not to be God: or with an affection which should drawe any equalitye with God, but only in a prepostorous zeale and reuerence of the grace of God meant onely (as you say they doe of the Pope) to reuerence him in honour of Christ or God: and yet it is refused, because hee is his

Kneeling in religious respect vnlawfull.

fellowe seruant, and must bowe downe to God; thereby signifying that when as this honor commeth not in regarde of ciuill Maiestie, pompe, &c. which is in Princes, but commeth in regard of the person of God, & Christ borne in them, his holynes and other graces shining in them, though there be no purpose to worship as God, to set vp man in the stead of God (for I trowe you Papistes be not so madde, to thinke this of *Cornelius*, much lesse of *Iohn*.) Yet being done in this religious respect, it must needes in the best and fartheſt from idolatrie, carry a spice of Idolatrie, and be an excesiue honor for such persons, which hauing a shewe of Idolatrie, must be auoyded, as all apparance of euill must be. *Thess.5.2.* And therefore *Peter* being a Minister of the Gospell, not a man of Ciuill dignitie and honor, and so knowen, *Peter* considering that he knewe that, and therefore woulde not yeelde it; in that respect he reproueth him, because this honor was in respect of Religion, and the grace of God though it came from a Religious and not an Idolatrous heart.

Learne this M. Parsones, that seeing this honour is not geuen in regard of Ciuill dignitie, but in regarde of Religion: that is, in regard he is (as you vngodly sayde) **Vicar generall and Spirituall of Christ**: the Angell of God, the Instrument of all his spirituall graces for the kingdome of heauen, that it must needes be for that cause: yea if it came from one as godly, and as farre from grosse Idolatrie as *Cornelius* or *Iohn*, yet it is excesiue to be geuen vnto a man, and carryeth a spice and shewe of diuine adoration and Idolatrie: and then what help can you haue of your distinction?

Now we haue seene your Sophistrie in matters comparing the greater and the lesser, for the lesser and greater, sophistically concluding kneeling out of humilitie, bringing a false and friuolous Distinction: Let vs come vnto your next reason, where wee shall finde as much Sophistrie in forme, as we haue done in matter, so that you make your reason this.

Some

Parsons argument for the Popes honor

Some externall honour is due vnto him which bleſſeth another:

Therfore kneeling to the Pope, in honor of Chriſt whoſe perſon he beareth, and to receaue by him Chriſtes benediction, whoſe perſon he poſſeſſeth. Thus you conclude in an *Enthimema*, leauing out the Aſſumption.

This you cannot deny. For in the beginning of this your laſt Argument, hauing in the former diſtinction, ſet downe, the kneeling to the Pope by the true cauſe, you ſay: **This is the cauſe why men kneele down vnto him. Which thing whoſoeuer doth reprehend muſt needes doe it more of enuye then of reaſon**, ſo there is playne your concluſion or conſequent. Now let vs ſee your Antecedent. **Seeing by Paul ſome honor muſt be geuen to him who bleſſeth another**, Heb. 7. **The bleſſing of** Melchiſedech **&c. was receaued with ſome externall reuerence, but ſpecially to Aaron the hie Prieſt, moſt like to ours, it is like the people ſhewed ſome externall reuerence.** So then that is your Argument, and bring it into forme, and it can bee no other but this.

Diſcouer fol. 26. b.

Some honour is due vnto him, who bleſſeth another:

But kneeling to the Pope is ſome honor:

Therefore it is due vnto him.

Is this the good maner or forme of concluſion M. *Parſons*, that you haue learned in the *Seminarie* of *Rome*, ſo highly celebrated amongſt you, and by your ſelfe after. No maruell if the Pope be ſo liberall to ſuch Seminaries, which can bring him ſuch ſtrong reaſons, ſo artificially concluded for the maintenance of his honor. I had thought ſuch an excellent *Scoller* as you are in Logick, Greeke, Hebrewe, &c. would neuer haue brought vs a Sillogiſme, either in the firſt or ſecond figure, according to *Ariſtotle*, with a particular propoſition or Maior (as they call it.) Doe you not ſee how vnreuerently you haue dealt with the holye and vndefiled worde of God, to bring ſo much of it, to proue that, which for you or any thing els at this time, will ſerue to no purpoſe.

Parsons for his argument compared with Nichols

Doe you not see, that if you will haue your Argument proceed, you must proue all external honors due to him who blesseth another: but kneelinge is externall honor: therefore &c. Which because you knewe it was a vaine labour, that could not be performed, you did in some wisedome let it alone, and prouing that which had some likelyhode to be true, and might somewhat dazell the eyes of those, who be somewhat simple: and it is, as if I should alleadge a great many places of Scripture, to proove that some man is an Heretick and an Idolater, and then inferre you are some man, therefore you are an Heretick, or an Idolater. Would you not crye out vpon such abuses of the Scripture? Or can you make vs more ashamed of *I.N.* when we take him euen as you your selues doe, in regard of measure of giftes, not worthie the name of a Minister: then all the Papistes in this lande, or the Seminaries of Rome, may be ashamed of you. Amongst whome some haue receaued you, as a great piller of this land, and the other sent you out as an other *Campion* amongst vs, if not greater then a Champion? What an intollerable dealing with God and the world is this? First to begge without all proofe, that the Pope is such a Minister of Ministers, and Vicar of Christ as all must fetch blessing from him: and then because being so, is greater, and therefore must haue some honor.

To conclude, men must kneele to him. Also because it is like, that some with bowing, which is Ciuill Honor geuento Parents and Lordes, haue receaued blessing from fathers, and Lordes and Kinges: therefore so wee must do it, when we receaue the word of God from Ministers. Agayne, because *Aaron* in reuerence of God and the people, vseth an action fitte to him, that in the name of God blesseth the Church. Therefore wee must first gather, that they kneeled to *Aaron*, because *Iosua* bowed to the Lorde, to whome hee praied, when he fell down before the Arke: as though when we kneele downe, and hold vp our handes, and eies, wee doe

Parsons reasons for kneeling to the Pope.

do it to heauen, and not to God. *Ios.* 7.6.7. Or becauſe *Iacob*, did a ciuill reuerence to his brother, whom he called Lord and feared exceedingly; or *Abigail* the like to him, whom ſhe acknowledged to be the king appointed of the Lord: Or *Dauid* himſelfe, when hee woulde giue thankes either to God or ciuilly, and peraduenture aboue ſome meaſure reuerence *Ionathan* his moſt faithfull friend.

Vpon this we muſt needes conclude, that the people bowed to *Aaron* when he bleſſed them: and if we graunt they bowed, when he executeth his office, and had bleſſed both God with praiſe and them with praier: why we ſhould thinke it to be done to him, which the Scripture plainely teacheth vs in *Neh.* 8. verſe 6. 7. they did it to God ſaying Amen to the bleſſing of God: as in the place of Num. 6. 27. to the bleſſing of God, and them ſelues, which was done alwaies with the calling on of the name of God, and is as much as if we ſhould conclude, that when a miniſter praiſeth god, and bleſſeth the people, that is, praieth god to bleſſe them, or pronounceth them to be bleſſed: if the people ſaying amen, bowe downe to to the Lord and worſhippe him; then it followeth that when they ſee, meete with, or ſpeake to the miniſter, they muſt kneele to him, as they do to God.

Thus we haue bin wearie to turne ouer ſuch doing, as he brought for to ſet a good ſauour vnto the firſt honor of the Pope.

Let vs ſee the ſecond, wherein you triſle as much as before, telling vs of paltrie conſiderations, which might couer the pride of your Pope. As firſt that it is, **but when he leaueth his priuat chappell on ſome feſtiuall daies to come to S. *Peters* church.** Well be it ſo, what coulde haue bin more ſpoken to vtter the ſhame of this hie prieſt? Hee boaſteth him ſelfe to be *Peters* ſucceſſour, and to ſucceed him in office, which was to feede, feede, feede the ſheepe of Chriſt: yea throughout the world, eſpecially amongſt the Iewes by continuall preaching of the worde of God, Ioh. 16, Math. 28. 19. Gal. 2. 9. Should he only like an idle

Of the Popes riding on mens shoulders.

bellye keepe him selfe for the whole yeare to his priuate chappell, and then for a vaine ostentation, like a greate monarch, come abroad to be seene, to giue a colde blessing vnto a multitude of people, and to do that which is not worth at the most, the receauing. Doth it become the vicar of Christ, who should with Peter and all the Apostles, euen to put awaye other care, as the caring for the poore, &c. Act. 6. 2. 3. 4. that they maye indeuour dyligently in the ministery of the worde and praier, enter into the meetinges and solemne assemblies, as the Apostles did to preach, &c: For him to come onelye to his priuat Chappell, and not so much as to esteem the word, as to haue a masse mumbled to him. But let it bee, the Pope maye keepe in all the yeare, and must needes come abroad at midsommer or at some other season, to blesse good people, which, yet M. *Parsons*, is as well able to proue it, withall his learning, as I am able to moue a mountaine with my litle finger; and that he must approue so great multitudes, comming togither for no good seruice that they can shew out of gods word, that they neede come so far to seeke it, yet maye he not come on foote thither, as well as many great Princes, who manye times go through as great multitudes, on foote or else ordinarily on horseback, in coches, chariots and such like, and being no prince or lawfull potentate, must he be carried in a chaire of estate, and that vpon mens shoulders, when the other in whom the maiestie of god shineth amongst men, are carried but vpon the backes of beastes? Or cannot a way be made for him, as well as for them, who carrie him? Or at the least; maye he not take the paines to come a litle soner, before the multitude bee come so combersome? Alas M. *Parsons*, he is a blinde bayard, that cannot see, that here is nothing ment, but matter of great estate and pompe, which by the worde of god agreeth no more with the office of Peter his successors, then pride with humilite, and a meane estate, with that which is royall: or grauity with vanitie. Let vs leaue therefore the Pope in his glorie, and come vnto his Cardinals,

Of the popes carriage.

dinals, wherein as in the former, I meane not to followe his rouing inuention in euery trifle, but as well as I can ſhut vp a long diſcourſe in a ſmall roome.

Diſcouerye pag. 28. a.

The generall charge vpon the Cardinals, that they commit the ſinne not to be named, and haue beautifull boyes and ſiſters, &c.

For the firſt he appealeth againſt your bare deniall, vnto the witnes of thouſands, both in Rome and Italye. For the ſecond, the whole Colledge of engliſh ſtudents, maye aduouch it, for that they haue ſeene them, both in the Popes pallace with the Cardinals there, as in Cardinall *Iferres* houſe, Cardinall *Farus* houſe, Cardinal *Sitexiſto* Cardinall *Ferrara*, and in diuers other Cardinals houſes. For the ſecond perticuler of the Cardinall *Prince*: *I. N.* anſwereth your circumſtance, which you caught ſo cunningly to carrie awaye the truth from credit, as it were with a blaſt of winde; that he ment not by *Prince*, a temporall prince, but as euery Cardinall there, is (as he ſaith) called a Prince: and that one was burned at the ſtewes, he leaneth vpon the witnes of diuers ſtudents, as *Noell*, *Haddock*, *Benner* and others. As for your outcries, if the truth of thoſe things were apparent by diuers circumſtances vnto thoſe, who permitted the printing of *I. N.* his booke: ſurely there is no cauſe why the fruit of the feate of Antichriſt continuing that, which it was, and hath beene heretofore as maye be ſeene in manye ſtories, ſhoulde not be made manifeſt vnto the worlde, that their filthines and vnrighteouſnes being made manifeſt, it maye be both auoided and deteſted. As for your vaine floriſh of the Cardinals, it is a ſleight not worth the loking on, and a iugling, not worth the baſeſt iugler on your ſide. For both the things which you bring for commendation to him, who is well exerciſed in the word of god, will rather giue credit vnto the accuſation of *Nichols*, than to your deniall. And alſo if they were workes ſitting with the men you ſpeake of: yet woulde they bee no great and neceſſary argument, ſeeing men of ſuch countenance, wealth, and ſuperfluity, muſt needes ſeeke ſome

Iohannes a Caſa a Cardinall wrote a booke in cõmendation of Sodometry: & the Cardinals liuing delitiouſly, continue ſtill that bilany.

Cardinals & their liues beastly.

some thing or other, to couer their shame withall. And for the further confirmation of the former point: shall we thinke that your former rancke of Cardinals, will abandon filthye lust and pleasure on the one side, because they do ambitiously on the other? Ambitiously I saye, because professing the Church ministery, contrarie to the commaundement of Christ, &c. they neglect to feed one particular flocke, which shoulde depend on them. 1. Peter. 5. 1. Act. 20. and become a Lord, yea in pompe, in gouerment, in worldly authority, equall to great princes and ciuill Lordes: and not content with that, as your owne mouth hath told vs, breake out and come to the gouernment and matters of ciuill gouerment amongst others: neyther considering the example of Christ, who refused amongst his owne disciples, the voluntarie submitting them selues to his arbitrement, to diuide the inheritance, as a thing not standing with his calling: neither yet the wisedome of the Apostles, who when the contention in worldly matters, was verie offensiue to the profession of Christianity: whereas also the teachers, exhorters, & elders, had great giftes of wisedome, & knowledge, &c. fit for the ecclesiasticall gouernment of that Church. Yet he would not drawe them, to these offices, (who had taken another calling on them) to handle πραγματα the matters of this life: but willeth them to set vp such amongst them, who might haue the free arbitrement of such matters: and what are they? Or what are their giftes? Or howe? is not their vanitie vntollerable, who professing the ministerie of the church, that is of the worde and praier, they will do that, which all the Apostles in *Ierusalem*, togither in the fulnes of their giftes, refused to do. Yea in an ecclesiasticall matter of the Deacons office, that they might wholly giue them selues to the ministery of the worde and praier, Act. 6. 4. againe, what madnes is it to oppose the pompous liberalitie of Cardinals, which far differeth from the religious hospitallitie, which the worde of god commandeth to true Bishops, against an vncleane life which the experience of

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the world now by many yeeres, hath found long ago to ſtand together, eſpecially conſidering that by your doctrine, there may be a ſatiſfaction to God, together with the bloud of Chriſt for an other euill deede.

Againe, how in the laſt example of a Hiſtoricall life, doe you ſet it foorth vnto the worlde with ſuch ridiculous partes of commendation, as he that hath but one eye, may eſpye a plaine ſuperſtition, ſtanding in bodelie exerciſes, which neuer purge the heart frō dead workes, to ſerue aright the liuing God in Spirit, and therfore alſo cānot quēch the rage of luſt is not that an ambitious & foliſh toy, nay rather ſuperſtitious abuſing of the holy ordinances of the kingdome of Chriſt, the preaching of the goſpel? That a man ſhould ſometimes ſtand 40. houres preaching & praying, and the people running to & frō for that time vnto the ſame. Haue you any patern to ſquare this by, in the rules of the word of God, in all the worde of God? Nay the greateſt continuance of the publicke Miniſtery, was in the ſolemne Faſtes of the Church. And yet though they contynued it many dayes, and that late ſometimes in the night, yet not forty houres together; and then the whole congregation remayning, that by the Miniſtery of the ſeruantes of god, they might firſt be humbled, throwen downe, &c. then comforted, prepared to vnfeyned and feruent prayer, confeſsion of ſinnes, earneſt requeſtes, &c. and ſo to depart together, as *Nehem 9. and 10. Chap.* and *Ioel. 13. Iudg. 20. 23. 2. Chro. 20. 34.* and *Act. 13. 2. & 6.*

And concerning his worke, if it were, as it ought to be delyuered with zeale, power, &c. to applie exhortations, rebukes, conſolations, &c. to looſe the hold of ſin in them in deede, if their prayers were as they ought to be, with faith and extraordinary feeling of wantes, and extraordinarie zeal of the glorie of god, and the peoples good, &c: who ſeeth not that this done effectually, and acceptably as it ſhould be, it paſſeth the ſtrength of a ſtrong man, much more a man of ſuch labor and watchfulnes, as you deſcribe him vnto vs: ſo that eyther wee

Popish disorders in assemblies.

must needes thinke you lie shamefully, or els we must imagine it to be a vayne babling in the Pulpittes, and so ordinarie repetition of prayers, which the Lord so much abhorreth as you Papistes commonly vse it, and therfore set foorth contrary to the expresse commandement of Christ, *Matth.6.* Psalters with prayers continued with hundreds of vaine repetitions, after the maner of the Heathen.

Againe, what disorder is that, of the comming and going of the people, when a worke of the whole body is in hand, cleane contrary to the ordinance of god, that they should goe and come together. *Ezech.46.9.10.1.Cor. 11.20 21.22.* contrary to the practise of the Church vnder the Lawe, *Nehem.8.1.2.3.& 11.12.13.ver. & the 9.ver. 12.* and vnder the gospell, *Iohn 20.19. Act.2.7.& Actes 2.42. 46.* & many other places, which geue vs examples of Christian assemblies, both ordinary and extraordinarie. So then we see, this is but a seely patterne of the worke of a good Minister, and a weake token, that all the rest, or the most part of the Cardinals, are not geuen ouer to filthines.

Againe, how foolish is the going on bare foote, carrying of the crosse, saying the Procession and ordinarye prayer, when as by the whole course of the Scriptures, we are taught without all such trompetie, found out by the wisdome of man, to applye vnto such times, proper prayers and preachings, which regard the proper offences, & wants of the people; and proper promises and examples of god his mercy, sitting to the necessity of those times. Againe, what paltrye trash doe you lead vs withall, when you bring vs a tale of a miracle, to mainteyne all the good stuffe that went before. Wherefore if the Reader consider the certaine stories, which are extant of the old custome of Rome in such matters, and of the dayly continuance of it, and shall geue eare to indifferent reportes: it will not be this flourish of yours, that will dazell their eyes.

Concerning your strong confutation of *I.N.* Asser-

Italiã Priests knowledge.

sertion, of the answere of the Italian Priest, That God the Father, and God the holy Ghost had bodies, he putteth off your wonted discourse of learning, and meanes of learning, and the diligence of the Priestes by a distinction, that he meant not of those in the Vniuersities and Cities, but of the Villages and little Parishes, Where for the most part they are found vtterly vnlearned. And as for the ghesse you make, that he saith you write by imagination, and not by any proofe. Now when as we come to your imagyned answere: what doe you bring but your owne shame and theyrs? You tell vs that teaching the Catechisme euery sonday and holy day according to the Counsell of Trent, it is like they answered that God the Father, and the holy Ghost being without bodies, might notwithstanding be represented vnto vs in bodies, as god the father was represented to *Daniel* in the shape of an old man, and the holy ghost to *Iohn Baptist* in the forme of a Doue. For this sheweth, that both they in foule blindnes followe the filth of your Tridentine Councel, and your Tridentine Councel hath taught them, either to leaue out as it appeareth *in Officio Beatæ Mariæ*: or els not to interprete truely, either according to the wordes of the commandement, which in the vse of Religion (which is the scope of the chiefest table) hee forbiddeth to make any grauen thing, פסל כל תמונה Exod. 2. 4. any Image or likenes of any thing in heauen, or in the earth, or vnder the earth, and as it forbiddeth to make, so it forbiddeth to bowe downe, or to serue them, according to the plaine and cleere conference of Scripture. In the 4. of *Deut.* where the holy ghost teacheth the to gather, otherwise then you doe. That they must take heede vnto them selues greatly or exceedingly, because they sawe no likenes in that day, when the Lord spake vnto the in *Horeb* from the midst of the fire. Least they corrupted any thing, and made vnto themselues a grauen image, the similitude of any likenes: and in the 23. *vers.* Take heed vnto your selues, least you forget the couenante of the Lord your God, which he hath stricken, that is, made with

The second commandement cleane left out. See Officium beatæ virginis, printed by Plantine an. dom. 1574. cum priuilegio & indulgentijs. vol. 8. pag. 26. b. 3.

Whether the Father, or the holy Ghost be to be represented in bodely shapes.

with you, and you make vnto your selues a grauen thing, any Image or likenes &c. By which wee may see plainlye, that the holy ghost hath forbidden the making of any Image whatsoeuer, for any vse of Religion in the seruice of god, and much more so far to dishonor the Lorde, as they should change (as the Apostle saith) the glorye of the immortall god, into the formed likenes of a corruptible man *Rom.* 1.23.

And here againe we may see your vnclean dealing with the pure Scriptures of god, both in belying the Scripture, and in peruerting it: You belye it, when you tell vs, by the 7. of *Dan.* that the Father appeared vnto *Daniel*, in the shape of an old man. This is the collection of your owne braine. He saith in deede, the Thrones they were cast downe or set vp, and the ancyent of daies sate, that is, the eternall God. For the auncient of daies is so far from noting out an old man, as it is by an excellency, attributed vnto the Lord alone, elegantlye to note out his Eternitie here. Therfore we see your learning and your honestie. Let vs marke your gifte of interpretation, in the right applying of the Scripture. You reade, **The Eternall God sate, had clothing as white as Snowe, the heires of his head were cleane, or cleare as wool,** which noted out his glorie and Maiestie aboue all, not that it was the shape of an olde man, as wee may see by the like vision of Christ, *Reuel.* 1.14. Of all which you may gather, though it be not expressed, that hee beheld the shape of wonderfull glorye. But what shape, of what age, complexion, and proportion, is not mentioned, neither can truely be gathered.

How can you gather against the cleare testimonies of the holye ghost alleadged before, that it is lawfull to picture God the father in the shape of an olde man, rather are we to gather, after the direction of the holye ghost, that euen as before we heard, it was concluded, that because they heard a voice, but sawe no likenes: therfore in any cause they were not to make a likenes of the Lord. So we are here to gather, that although mention is made, of sitting, of a vestment, of hear shining like woll: yet bi-

cause

God cannot be shewed in any shape.

cause the symilitude, is not plainelye set downe with anye circumstance of yeares, complexion, proportion, no not so much as obscurely noted out: so that the moste cunning vnder the sunne, cannot make a picture of truth but of a lie, of this vision: that therefore for anye cause we must not pesume, to make any image, but onely account, that the Lorde so vttered some visible tokens of his maiestie, as he sawe necessarie for the purpose in hande. And if it had bin so expressed, as some perticuler portrature might with some likelihood haue bin drawē: what madnes were it to drawe thence a doctrine, cleane contrarie to the expresse commaundement of the holye ghost by S. *Iohn. 1. Iohn.* 5. verse 21. 1. **My children take heede vnto your selues from (or of idols?** Neither here let vs be troubled, with your hackney distinction, betweene images and idoles, which *M. Charcke* hath plainely confuted, by bringing of the true signification of the word. *Plato* holdeth that it is manifest, that those thinges are idoles, which are seene in water, and in looking glasses, and those moreouer that are pointed, are set out in tipes or portratures, and other thinges of this sort whatsoeuer. And yet if you will haue other gretians to beare further witnes vnto this, heare *Plutarch.* ἐι λογος μὲν εργω, και λόγου δε μῦθος εἰδωλου. **If the speach of the worke, then a fable of speach is the image and idole,** that is a likenes of speach. And in his boke *De oraculorum defectu*, of the want of oracles ἕκασον ἑκάστου μ' μημα τῇ φυσει εἴδωλον εστι γενογενον **euerye remembraunce and idole or likenes of euerie one, is made by nature.** Here you see image and idole: remembraunce and idole confounded, and brought as the same, so as, the verye notation of the greeke word, doth shewe, it signifieth, all images, similitudes, semblaunces, remembraunces, &c and that according to the commaundement of the lawe before mentioned. So that this holye precept, must stand to ouerthrowe your verye euill and vnnecessary collection both out of this place of *Daniell* and the other Math. 3. which in regard of the cause, that it was to giue a cleare witnes from heauen, that it was as

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Idols and images both one.

hee who should baptise with the holy ghost. Ioh. 1. 2. 3. in regard of the manner or outward signe of his presēce. For none is so mad, as to think, the infinite essence or being of the holy ghost, of the inuisible graces of the spirit, were shut vp in the signe (but onely in truth present with it) the forme or shewe of a doue, to note out the meekenes and humilitie, which the holy ghost had in fulnes anointed Christ withall. Esay. 42. 1. 2. doth plainlye appeare to haue bin a thing done extraordinarilie, as in the tongues of fire. Act. 2. to confirme for the present the worke of God, not to giue anye ground of such pictures which cannot teach vs the truth, but set forth manye, idle inuentions of the painters, and drawe the Church to repugne the plaine and manifest commaundements of God his worde, and therefore are streightlye forbidden 1. Ioh. 3. I know (M. *Parsons*) your last shift to helpe your selfe, and your Italian priestes withall, will be to tell vs onely (for proue it you cannot) that he forbiddeth onely the idole images and likenesses of the gentiles, which are not of Iesus Christ, whom he called in the verse before, the true God. But this answere will not helpe as that which agreeth not, with the generall scope of this epistle, which hath not bin to drawe them from the idolatrie of the Gentiles: but especiallye to admonish them, to take heede of the heresies of Antichrist, which then in manye of his ministers began to worke; and therfore hauing taught them that Iesus Christ was the true god, hee willeth them to take heede of idols, *simulacris* semblances (so that translation translateth it) which you M. *Parsons* do not mislike) generally whatsoeuer they be which shoulde repugne the second commaundement of making a grauen image, declining from the true god: and this is plain and manifest not onelie by this generall speach without restraint: but also by this, that hee repeateth the commaundement. *Deut.* 4. 23. not onelye in sense, but euen the verie wordes, verie naturally translated. For where *Moises* saith שָׁמֹר לָכֶם keepe or take heede vnto your selues, he saith φυλαξασθε εαυτοις keepe your selues, or take heede vnto your selues: and where he saith פֶּן תִּשְׁכְּחוּ

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Idols and images not to be suffered.

anie image or similitude, S. *Iohn* hath απο των ειδωλων from images, semblaunces, similitudes, &c. so that by this plaine euidence of the Scripture, we maie make you if not of conscience, yet surelie of shame, to laye your hand vpon your mouth in this behalfe.

As for that of the monastery of women Monckes. *I. N.* saith he had it of doctor *Marmice*, *Talkarus*, *Oliuer Holowell*, *Iohn Malsh* and others: al which may affirm that thing. For the prieſtes going to the ſtewes, hee ſaith all *Rome* and *Italie*, ſhall beare witnes of it, and that it is a libertye of the ſtewes graunted by the Pope, confirmed by the Cardinals and allowed by the Church of *Rome*, that none ſhall bee punished either ſpirituall or temporall, which reſort vnto them.

It may appeare by the punishment abroad for that vice, that if they be taken there as litle is like to bee done vnto them as in other places.

In the firſt point laid to the charge of the ſtudents, he appealeth to the witnes of *Iohn Poſhall*, *Lawrence Caddy*, who themſelues haue heard it. And he graunteth the ſtudents their praier for the Queene, but that ſhee maye be depoſed from hir crowne and ſcepter, and the Queen of Scots to be placed in hir royall ſeate, which thing wiſe men, may be drawen the rather to credit, ſeeing that all papiſtes profeſſe, to be ſubiect to the Pope and his decrees, to be afraid of his curſes. And it is plaine by that which he, I meane, Pope *Pius* the fyft hath written and decreed in his Bull. *Declaramus prædictam Elizabetam, eique adherentes in prædictis anathematis ſententiam incurriſſe: quin etiam ipſam pretenſo regni prædicti iure, nec non omni et quocunque dominio, dignitate priuilegioq; priuatam præcipimus et interdicimus vniuerſis et ſingulis proceribus, ſubditis et populis, et aliis prædictis, ne illi eiuſue monitis, mandatis et legibus, audeant obedire, qui ſecus egerint, eos ſimili anathematis ſententia inuadamus. Omnes qui illi quandocunq; iurauerunt a iuramento huiuſmodi, ac omni prorſus dominii fidelitatis et obſequii debito perpetuo abſolutos declaramus.* That is, we declare the foreſaid Elizabeth and they which cleaue vnto hir in the foreſaide points to haue runne into the ſentence of extreeme curſe, and alſo that ſhe is depriued of hir pretenſed right in the aforeſaid kingdome, and alſo of all dominion dignitie & priuiledge. We

charge

See the papistes here tickes by the Popes Bull.

charge and forbid all and singuler the nobles and subiects, and peoples and others aforesaid, that they not once dare or presume to obey hir admonitions, commandements and lawes: they which do otherwise, we do knit them in, or shut them vp in the like sentence of the curse. And we declare all those who haue any waie sworne vnto hir to be perpetually absolued or losed from the othe, and euery like duety of fealtye, faithfulnes and obedience. What wise man can iudge after he hath read this, but that all those who are vnder the Popes girdle, do dayly wish and praie, that this decreede sentence, may take place. Can there be founde anye who hath so farre lost the gift of reason to discerne and see into matters, which are cloaked with a hollowe pretence of religion, as that he cannot grope, what are the desires and praiers of english catholikes at Rome? Is anye so senseles, as either coularable and smoth speaches, to some who they suspect might bewraye them: or the erecting of the armes of the crowne, which might as well be done in hope the Pope would set a newe successour in hir roome, as in honour of hir maiestie, or their idolatrous and superstitious praiers, in seeking an vnder protection to god, besides the ordinary and allowed meanes which God hath apointed for this life, that is a petie god for a moneth, forsaking him who is our God for euer and euer, and will leade vs forth in protection, euen vntill we dye. Psalme 48. 15. the ridiculous ceremonie of abusing sentences of the worde of God, as though they were by monethes and weekes to be practised, and not rather so learned, as we should obserue them alwaies euen for euer and euer. Psal. 119. ver. 44. If any will geue credite so farre to such wordes, pictures and prayers, as they will thinke that the word Bull and cursing prayer of the Pope, will not be followed of them: it is to bee feared least after they haue cast off the naturall care and feare which they ought to haue in regard of her Maiesties estate, will in the fearefull iudgement of God vpon them for it, wish that he had geuen credit to superstition as that which should maintaine obedience to lawfull Prin-

Concerning particuler accusations.

Princes. As for the renuing of the Excommunication: that *I.N.* saith, is out of doubt: witnes of their owne, *Kirbie, Goan, Rishton, Tyrrell* and others, that it was set vp in *Rhemes*, he is not certaine, but receaued it of some English Student at Rome.

The affyrmation of *Iacobus Pays*, that the timber was to be worshipped, as well as the Image made of it, was Anno 1580. when *William Gifford* the younger disputed in the presence of many Englishmen and Germans.

The other affirmation concerning the king of *Spain* he heard it himselfe, hauing then giuen ouer the Lecture in cases of conscience, and being come to his Lecture, *Anno Domini 1580*. The last charge that a Reader sayd any man in Englande might geue authoritie to the vylest wretch that is, to seeke the death of our Soueraigne Queen, is true, he saith, and was spoken by Curtegambo reader in positiue Diuinitie: It was spoaken in the hearing of two hundred Schollers, who can beare witnesse of the same, if their Dictates be perused.

I am almost wearie with these by matters: I come to Rome. The first charge he saith, was bruited and reported true by many English Schollers and Pēsioners to the Pope; and also by the Romaines. Murther is common, and pardons there are quickly gotten. For the sixe Streates of *Curtizans*, beside these who are in euerie Streate, he reckneth vp *Strado populo*: two as men goe to Cardinall *Wolsies* garden: three as men go to S. *Angelo*. And if this be not true, he saith nothing is true, and this and all other such his charges: *Iohn Paschall, Laurence Caddie, Rafe Sherwin, Lucas Kirbie, Thomas Bristowe, Anthony Tyrrell, Edward Rishton*, and others can witnes, being examined on their othes of this.

I haue made the shorter dispatch, the rest shall bee longer in turning ouer the filth of M. *Parsons*, who hath dedicated his tongue and pen to Rome, as the permissi-on of open whoredome in the sight of the same must be defended by him, which that he may stande to substancially, and build vp sinne not with vntempered morter,

Stewes defended by Parsons.

which would not cleue, but with that which he supposeth shall hold out all contrarie tempestes, he will first cleere the Papistes from allowing of whoredome, shewing that they condemne simple fornication as a deadlye sinne; which if any charge them, that directly and openly they doe it not, I leaue him to prooue it.

Stewes in Rome. Disc. fol. 49.

Secondly, he hath set downe the question somewhat more orderly, then hee is wont to doe. That a Ciuill Magistrate, and so belike the Pope, may for the auoyding of a worse inconuenience tollerate or permit this sinne in some degree, without fault, and without any allowing of the sinne it selfe. The first reason is: they may doe it, as God permitteth many wicked actes in the worlde, which he detesteth, & might notwithstanding let them, if he would. Where first, beside his Sophistrie, in comparing things most vnequal, as those which are euē matches: I would wish the Reader in the first entrance with trembling, to note the iudgement of the Lorde, vpon such purposes, to defend the tolleration of iniquitie, that he which hath called so much for learning, discretiō, naturall honestie, and seemed to haue perfourmed all these in his former part, is now become so voide of learning, as monstrously and blasphemously contrary to the light of Nature, he should compare as equall, so that one may be concluded on the other. That the soueraigne and infinite authoritie of the Lord, who is subiect to no lawe; but the righteousnes of his owne wil, in permitting all abhominations, that he may by his infinite power, according to his wise determination, turne all thinges to the glorie of his mercye or iustice, with the vnder and finite authoritie of the Magistrate and Subiect to this knowen lawe of the Lord: that he must punish all knowen euill, who hath no abilitie or power in his hande, to turne euill into good, when once he hath permitted it.

Secondly, let him detest the filthy consequent, which doth necessarily followe of this reason of his, which is, that they may permitte all manner of wickednes, & suffer it to escape vnpunished, yet are not to bee charged for

Stewes in Rome defended.

for it, as though they allowed it, or were not in fault. For if God doe well in permitting all, why doe not the Magistrates also? Here we are not to consider whether all abhominations, may haue the colour which the stewes hath, to preuent a greater mischiefe. But we must consider this consequent, God may permitte: therefore the Magistrate may. Or if God permitte euill and allowe it not, the Magistrates may. If the consequence be good in one particular, it is good in all. Nay hee cannot make his Argument proceed, vnlesse he confesse this. For must he not reason for the stewes thus:

Al that God permitteth and alloweth not, by the same equall respect; the Magistrate may permit and not allowe:

But God permitteth the stewes, and yet doth not allowe them.

Ergo the Proposition must nedes be generall or els he cannot conclude, and then it plainly interreth my Collection. Or wil he reason of a particular, as he did before? The Magistrate may as God, permitte some euil, and allowe it not: But to permitte the Stewes is some euill: Ergo &c. Last of al, let vs here marke the nakednes and the needines of this man, eyther of witte and learning, or els of wil and abilitie, to followe sufficiently his reason, for hee might easilie haue ghessed, that the meanest of his aduersaries, be he neuer so simple; would haue denyed this Consequent: God permitteth many euils, and yet alloweth them not, and is without fault: therefore the Magistrate may permitte the Stewes, & be without fault: not allowe the sinne, and yet hee thought it would be denyed. What meant he in the defence of such a Paradoxe as this is, to leaue this consequent naked, without all Prosyllogismes, or further confirmation. Yea without so much as a single threede, except that which is rotten, to tye the Antecedent and the Consequent together.

His second piller to hold vp the Stewes is this. A naughtie thing may sometimes be necessarie, and being

Whether the Magistrate may tollerate the Stewes without fault

necessarie, must needes be tollerated without fault, the corruption of men supposed. The first part of his Antecedent, is prooued by two places, *1. Cor. 11. There must be heresies. Mat. 18. There must be offences.* Let vs see the forme of the Argument. The question is, whether the Magistrate may tollerate the Stewes without fault and allowance of the euil. He bringeth vs this pretie collection; to what end? not to prooue this purpose? yes, for so he concludeth: Yet Christ and Paule were not in faulte, nor allowed heresies, this is the reason. A naughtie and wicked thing, hee meaneth some naughtie and wicked thing, or els the deuill were on him, which would haue euerie wicked thing to be so necessarie, that it should be tollerated. So then some naughtie and wicked thing is necessary, and therfore to be tollerated. The Stewes is some naughtie thing, & therfore is necessary, & therfore to be tollerated. Is not this excellēt Logick? Are not Romish Seminaries (thinke you) the praise of the world? Is there any Sophistrie for true reason found there? Can anye of our *Cambridge* Doctors take them in a trippe? Truely it vexeth me, that I should insult so on a man of M. *Parsons* giftes. But the Lorde knoweth, I doe it not for any cause, but that he may be ashamed of the euill cause. If this be not brought to strengthen the thing in question, wherefore hath it place. Is it some vnruly Soldiar that hath lost his iust ranke in M. *Parsons* papers, and come to helpe him, seeing him so bestead in such a cause as this? Why then is hee entertayned by him? why is boast made of his strength? that he can shewe by Christ that euill is tollerated without his fault? If it be brought to that purpose, as it is too manifest, then I think by this time the conscience of M. *Parsons* is wounded, or at least wise now his filth is shewed him it will be wounded, and I hope for his great good. For let him choose whether he will haue his Argument in forme or without forme, of it, wil followe a foundation of more libertisme, then I would be loath to lay to the charge of all popish Doctrines, as much as by the grace of God I hate them, and

that

Stewes tollerated at Rome.

that with a hatred commended of the Lord. If he make his Propoſition generall, and ſay, all ſinne is neceſſarie, & ſo conſequently tollerated without fault, what ſhal become of the world? I ſay no more. If he geue it vs as a particular rule for ſome thing to ſhewe, that they may be tollerated without fault, becauſe they are neceſſarie: It is that we may apply it vnto the Stewes, which is ſome euill thing, and ſo neceſſarie, & ſo to be tollerated without fault. And why? Can I not ſay it of treaſon, that it is ſome euill thing, and ſo neceſſarie, that by it Chriſtian Princes which reſiſt the Romiſh Church, may be deſtroyed, therefore it may be tollerated, as it was by *Pius* his Bull?

By this we haue ſeene the forme, let vs conſider the matter. Some thing may be neceſſarie. What is that? Such a thing as cannot be auoided, but according to the decree of God, who hath purpoſed to trie his, and make them manifeſt from hypocrites; euils, yea euen hereſies muſt breake foorth from the corruption of men. Well, it is true; the places alledged doe proue it. But what more? If they be neceſſarie, than they muſt be borne and tollerated of neceſsitie. What meane you (M. *Parſons*) by tolleration, by bearing? There is a tolleration which is good, the tolleration of neceſsitie: there is a tolleration which is euill, the tolleration of negligence, or too much lenitie: the one is, as when a magiſtrate, hauing a ſubiect that is contrarie to his will, committeth adulterie, theft, murder, treaſon, &c. he muſt beare it, call it backe he can not, implie a contradiction, that a thing done ſhould not be done. Wherefore in this reſpect, with patience not failing in his dutie, he muſt beare it. And this is trulie concluded, out of ſuch places as this. There is a tolleration which is not neceſſarie: that is, when an euill is committed, to winke at it, not to puniſh it; or to puniſh a litle, when it ſhould be puniſhed ſeuerelie, &c. This tolleration in a Magiſtrate, of not puniſhing openlie, according to the qualitie, can not be implied vpon theſe, or in anie other places of ſcripture.

Stewes tollerated by Papists.

For to iustifie, that is, to absolue the wicked, and to improue, that is, condemne, are both equallie an abhomination to the Lord. *Prou.17.15.* It may be, *Dauid* sometimes for a pollicie, will be drawen to winke for a time at *Ioab*, but what is that alwaies, neither when there is no such cause to suffer a knowne sinne to go vnpunished? And I verely suppose (*M. Parsons*) that your selfe, in your owne conscience, would not inferre this consequent. Heresies must be: therefore tollerate, suffer heresies and heretiks to remaine: burne not the heretiks: confute not the heresies. O that this argument had bin coyned in Queene *Maries* daies in England, or might now preuaile with the Spanish Inquisition. M. *Parsons*, All offences that shall be, must be; or at the least, in your iudgement, those which our Sauiour saith must be, shall be: therefore all those offences must be tollerated. Who trembleth not at such reasons? Thus then (M. *Parsons*) you haue againe abused vs with the ambiguitie of this word tolleration, and not onely vs, but that which is more, the words of the holie Ghost. But be it, you would inferre sometimes, that some euill may be thus tollerated; therefore the Stewes from one generation to an other. Your last argument in this place (M. *Parsons*) is, that the Protestants permit vsurie by their lawes: that is, do not punish men for taking vnder ten in the hundred. And this is done to meete with inconuenience: and so doth the Pope with the Stewes. This were some argument, that both England and Rome may be blamed: but that Rome by this meanes can be excused, hath no strength at all. If England do not punish all vsurie, that is biting gaine, I, neither the holie Ghost, can or will excuse it. Like vnto this, is the cold trifle afore mentioned, that we allowe not the Catholikes their comming to Church, when yet we make them pay monie: as though the payment which is continuall and ordinarie to the Pope from the Stewes, will pinch them, as much as this will pinch the papists, if it be rightlie followed. Or rather do they not make such a gaine of

The same argument and simile of S. Augustine, M. Parsons hath borowed out of M. Harding against the Apologie. Fol. 162.

that

Stewes. Vsune. comming to Church.

that filthie market, as they with eaſe pay that monie. And ſure if either Papiſts were ſuffered to exerciſe idolatrie in one place, in euerie citie or countrie, as the other are ſuffered to commit whordome in ſet places, it were ſomewhat you ſay: or if they could make a gaine aboue that they pay, by not comming to the Church, it were alſo ſomwhat. But when as you can ſtill make cõpariſon of things as equall, which are found to differ ſo much, you ſhewe apparantlie, that you are not behind *I. N.* in want of diſcretion. Your alledging of *S. Ierome*, is like your former allegation of the ſcripture, and your interpretation is ſo ridiculous, as nothing can be more. It is of neceſsitie that ſcandale ſhould come, that is, of neceſsitie, that a Stewes muſt be permitted: that is, let alone without puniſhment, as you interpreted it afore. So your vnderſtanding a thing of neceſsitie muſt come; is all one with a thing of neceſsitie muſt be winked at, and left vnpuniſhed. This you meane (M. *Parſons*) but ſhewe I pray you, that *S. Ierome* ment ſo. And howe vaine is it that you thinke this excuſeth, bicauſe we is laid vpon him that vſeth the permiſsion, as though that could excuſe thoſe in the permiſsion, who do not hinder one ſinne which is againſt the glorie of God, when he hath power in his hand, but doth euilt in permitting a ſinne which he may hinder, for feare of a greater inconuenience. For if I may not lie, as the Apoſtle teacheth, *Rom.* 3.7. though the truth of God by that my lie, may redound vnto his glorie: ſurelie I may not ſuffer my brother to lie, whom by lawfull meanes I may keepe from the ſame, if the truth of God and iuſtice may gaine by it. And ſurelie (*M. Parſons*) if we may not accept the perſon of God, when for him we may not ſpeake iniquitie or deceit: *Iob* 13.7. ſurely we may not accept the perſon of auoiding of adulterie, to take yeerelie rent of the Stewes. And to what purpoſe do you bring that diſtinction in the end, to permit in generall, but not to allowe in particuler. For looke how you permit in generall all the ſtewes, ſo do you in particuler. euery particu-

Stewes proued not to be sufferd.

culer vnchast bodie in the stewes: and as you permit them which generally and all may come without punishment, so you do euery particuler. As you disallowe in particuler, so you do in generall. If you allowe of the filth in the stewes generallie, you do also particularly. If you do not put them downe, we will beleeue it, otherwise we will thinke, you will by sufferance maintaine that, which before men you will be ashamed to allowe.

Now hauing answered your reasons, brought for the mainteinance of the tolleration of the stewes, I should come next vnto your dealings with the Popes poison, (you would haue me say medicine) that remaineth with a fewe dregs of certeine odde circumstances. But before I come to that, I will set downe some cleere and euident reasons, to proue that it is indeed a poison to the church and common weale, cleane contrarie to the wholsome medicine for sinne, which the word of God prescribeth. The question is, whether the Magistrate, and so the Pope (in your opinion) may ordinarilie suffer the stewes vnpunished: and whether he may take a yeerelie summe of monie of them, yea or no? The Papist by M. *Parsons*, saith yea: I and the truth say no. And thus we proue it.

No Magistrate may without contempt of God, whose person he beareth, whose iustice he must minister, suffer any sinne ordinarilie vnpunished, and take a yerely rent for the same, which is open and openlie hurtfull to the glorie of God, the church, and common wealth.

But to haue by authoritie of the Magistrate, vnchast women, in a place where the people without feare of punishment, may come vnto them, and where they may dwell and liue at all ease without punishment, paying a rent, which is not one halfe of their filthie gaine; is to suffer ordinarilie sinne vnpunished, and to take a yerelie rent for it, which is open and openly hurtfull, to the glorie of God, the church, and the common wealth.

Therefore no Magistrate without contempt of God, &c. may haue by his authoritie, many vnchast women in a place, &c.

Al-

Stewes not to be permitted by a christian Magistrate.

Although both the parts of this reason be manifest, yet I will giue a short profe vnto both. The first is plaine, 1. Reason. because S. *Paule* saith: *To enerie one that doth euill, feare, for he doth not carrie the sword in vaine, for he is the minister of God, a reuenger of wrath to him that doth euill.* So that by this 2. Reason. sentence of the Apostle, none who commit open offence maye be without punishment of reuenge vnto wrath. This is very plaine and cleare: The second is as cleare. For if M. *Parsons* graunt, as he hath done, that it is catholike doctrine, that simple fornication is a deadlye sinne, then it must needes be hurtfull to the glorie of God, to the Church, yea and to the common wealth. Nowe that this is open that all the world doth knowe it, and men are permitted without punishment to go to the filthye place of that libertie, and that to take for the sufferāce of filthynes, sommes of coine, so as they be gainers and without daunger do gaine in filthy commodities is to take a rent. I am content the iudgement be referred to the conscience of anie, yea almost to M. *Parsons* conscience.

No magistrate maye do euill that good maye come thereof. *Rom. 3. 8.* 3. Reason.

In the stewes to suffer whoredome vnpunished and to take a rent for the same, that adulterie may be forborne in suffering euill (that is leauing vndone that which God hath commaunded) is to do euill that good maye come of it.

Ergo. &c.

The first is the Scripture. The second is plaine. For to commit any sinne, is to do euill, that is graunted of all. To faile in one thing of the lawe, as in not punishing whē he shoulde punish, is to transgresse the lawe, which saith. Do all this. Galath. 3. 12. Iam. 2. 10. and is to doe ἀδικίαν an vnrighteous thing. For all vnrighteousnes, which is against the lawe, is sinne, Ioh. 5. 17.

No magistrate, may suffer that to be, which God hath expressely forbidden in his word to suffer.

But God hath expressye forbidden to suffer a whore

Stewes not to be suffered.

in *Israel*, and to take the wages of a whore for his house, and therefore for the Church.

Ergo &c.

The second part is set downe in *Deut*. **Let not there be a whore of the daughter of Israel: bring not the wages of whores into the house of the Lord for a vowe, for it is an abhomination vnto the Lord.** Deut. 23. 17. 18. And, *Parsons* I hope, will not here enter disputation, that this lawe bindeth not, seeing it is a generall rule, agreeing with the light of nature, and doth not speake of anye particuler punishment, which is applied to the circumstance of place, person &c. Wherefore we maye conclude against *Parsons*, that this tolleration is abhominable to the Lord and nature: and although in iudgement they allowe not the sinne: yet in the iudgement of God and his worde they maintaine it. The Lord teacheth that to suffer a whore in the house, is a meanes to put all the lande in daunger of whoredome *Leuit.* 19. 29. much more to suffer so many openly in a knowne and famous place.

Concerning your commendation of *Rome*, I will not meddle with it, for although I doubt not but you haue labored what you can, not onely to couer the shame of that whore, but also to keepe some shewe of spirituall beautie in hir face; that she might the better entise louers vnto hir: and that some who are droncke with hir loue already, maye like hir the better for it: yet because the certainety of truth dependeth not on this question, whether she can shewe some outward fruites or no, and that the simplest will consider that your praise is not like the praise of one ouercome with the filthye loue of hir fornication, I will rather spare so much of my time to better matter, then bestowe it vpon that which will not greatly helpe or hinder either partie; hir nakednes being so often and fully vncouered by others euery daye.

3 Parte. Spilling of controuersies.

I come therfore to your last part of your booke, which you haue in regard of *I. N.* called it the spilling of controuersies. How well might you haue called your whole dealing with anye controuersie in your whole booke

so, and that euen for the causes you alleadge against *I.N.* for you either many times vnderstand not the state of the question, or els you peruert it, as when, to shewe the tolleration of the stewes lawfull, you proue something may be suffered, which yet a man doth not allowe to be good. You obiect: he stealeth from others, that you do in a full measure in your booke of Censure (if it be yours) from *Pauia* in your question, following all the rules, notes and the properties of them and out of other popish workes, in other your writings and treatises. Are they not taken from the Dictats, which your seminarie Iesuites, haue brought from Rome in writing, and is thought to haue bin taken from *Bellarminus?* Also you cite testimonies mangled, as that of *Augustine* concerning the catholike chaire, and peruerted: you quote not the place, & so much skill you haue that you peruert a place which is against you for your purpose. This and many such others we haue found them alreadie verie notable, and shall haue them in the rest (I doubt not) very plentifully.

Spilling of controuersies turned vpon persons M. Parsons generall ouerslights misunderstanding the question.

Peruerting.

Stealing.

Mangling.

Wherefore we come to this latter parte, wherein for a while, you leaue *I.N.* and set downe your treatise of the Church, that so you might vtter your ware which you bought long agone, and (it maye bee) you lacked vtterance. In this treatise which you make of the Church, you do first set downe, that which is agreed vpon of both sides, then your catholike collections which you papists drawe thence. Concerning the first, we agree with you indeede, that the Church is a congregation of Christians, professing his faith, bought wt his bloud, lincked with his eternall loue, his owne house, darling, spouse &c. and many other things which we can ad with you cōcerning the dignity of the church. We confesse with you also, that except we be of this Church, we cannot be saued, receaue grace, &c. from him. But as we agree with you in this: so in token of our agreements, that on our partes it is holy and christian, we admonish you in the first Point, that by professiō you do not vnderstande that professiō which is made in the publike ministrie of the worde and sacraments:

but such as is made so as maye become those members of the Church which are in heauen, the spirites of iust men. *Heb.* 12.23. Also those which cannot by reason of persecution haue the outward ministrie and discipline, as the 7. thousand which bowed not their knees to Baal. 2. Kings 19.18. otherwise you describe the catholike Church by the effect, which is proper to one part which is on earth, hath the ordinarie ministrie and discipline of the Church: that is to describe the whole bodye by the propertie of the hand, foote &c. In the second part wee admonish you to watch ouer your selfe well, that when you saye none can bee a member of Christ, nor can haue grace, saluation, foode &c. from him, vnlesse he be in this Church, for you must take heede that this be the necessitie of the effect, in regard of the cause not of the cause in regard of the effect. Our being a member of the Church, is not the cause of our being a member of Christ. But our being members of Christ, causeth vs necessarily also, to be members of the Church. Our being in the Catholike Church, is not a cause of hauing grace, foode, & saluation from Christ: but our hauing of grace, foode, & saluation from Christ, is the cause why we be of the Church. For being grafted into the stocke of Christe, wee are of his braunches: being come to him, and to the Newe Testament, forgiuenes of saluation in and by him, from being straungers from the couenant of promise, without God in the world, in Iesus Christ, we which were farre of, are indeede neere by his bloud, by him and by his reconciliation, teaching, working &c. we are not straungers, but home borne fellowe citizens, of the faithfull housholde seruants of God, built vpon the foundation of the prophets and Apostles Iesus Christ remaining still the corner stone, the cause, fountaine and staye of all the rest: In him all the whole building is fitly made vp, and groweth as a holy temple of the Lord, in whome also the Church togither is builded vp, that it maye be the habitation of God by the spirite of God, *Ephes.* 2.12.13.14.15.16.17. 18.19. &c. which two points not vnderstood aright, seme

to

to haue either ignorantly drawen you (as it seemeth) to deceaue your selues, and others afterwarde: or else you haue subtillie taken the doubtfulnes of speach to helpe to deceiue withall. For vpon that we must professe the profession of the true catholike church, and obeie hir obedience. You seeme to conclude after, that of essentiall necessitie, we must professe in the ministerie of the word and discipline: we must obey in that obedience, which is of proper and generall effect to all the church, and all estates, times, parts, &c. of it, and therfore which is essentiall: to conclude, a proper time and effect, which is of some estate, time, and part of the church, and is accidentall to the church, as I will proue by and by, bicause none can haue grace, saluation and life, vnlesse he be a member of Christ, except he be of the church. You conclude, he must be a visible member of the visible Church, if he will bee saued, and that must bee the fountaine of saluation, where as hee muste firste bee in Christe, and haue saluation, and so a member of the catholike inuisible Church, which is the mother of all visible Churches, and of the members of them. *Galat.4.* that he may be a true and liuely member of the visible. So then for our ground of the church, we set downe, that the church is the congregation of those, who according to the eternall purpose of grace, are by the eternall working of Gods spirit, set into the bodie of Christ, and in him haue the forgiuenesse of sinnes, iustification, and sanctification, and these fruits and true appearances, which in wisedome he seeth meet for euery age, time, condition, and estate of the church, or of persons in the church, so we set downe for things which are essentiall, and of the verie being of the catholike church, such properties as are set from the true causes efficient, material, formal, finall to be fullie chosen from the beginning, to be seperated from the world, and set into the bodie of Christ, that in him may be hid iustification by the sprinkling of his bloud, and by his obedience vnto eternall life. That in him also they may haue

Ro.8.29.30. Galat 5. Eph.1.3.4.5. 6.7. Col.2.11.12 13.14. 2.Thes.2.13 2.Tim.9.10 Titus.2.4.5 6.7. Hebr.5.6 1.Pet 1.2. 2.Thes.2.13. Galat.14.5. 1.Peter:2.

sanctification. Now we know some part of this church to be in heauen, and some on earth. Of those which are on the earth, some of them are hid and without the ministerie and discipline: some haue the same: sometimes all are vnder the crosse: sometimes manie in peace and quietnes: sometimes all haue ordinarie ministerie and ecclesiasticall discipline in the seuerall congregations, as in all which were throughly brought to an order, by the Apostles and Euangelists, as in the storie of the Acts: Some are so in the world, as before men and their knowledge they can haue no ministerie, no discipline, bicause none be knowne to the world, or haue any dealing in the same, but he who receiueth the marke of the beast Antichrist: and as infants, and some, who are not of discretion. This we set downe that which is essentiall to all the catholike church, and euery member by it selfe we set downe what is accidentall and necessarie for euerie part and condition of the same, according to the most wise, holie, and iust dispensation, of the prouidence of God. Now if any will be so mad and childish, or so peruerse or sophisticall, as with *Parsons* he will take out most of the sentences of holy Scripture, which apperteine to any of these times, estates, &c. and applie that to the generall and catholike church; hath he not bewraied himselfe to all the world, to know nothing of the church as he ought to knowe? If I would quote the places of Scripture, which promise peace, abundance, without feare, want and examples of the same, to proue the Catholike church must needs be in peace without feare, &c. were I not mad? If I would go and heape vp places of Scripture, which teach that the members of the church, which are in heauen, rest from their labours, walke by presence and not by faith, are made perfect, hauing put off naturall pollution; to proue that the whole catholike Churche muste bee in heauen, reste from their labours, walke by presence not by faith, to bee perfect, voide of corruption: would not euery one thinke one mad? Would not the Papists clap their hands at me?

Ephe. 1 10. Colos. 1. 20. 2. Cor. 5, 8. Rom. 11. 4. 5. Acts 14. 23. Act 9. 31. Act 2. 9. 31. and 14. 23. 1. Tim. 1. 3. Titus 3. 3. 4. See their notes in their Newe Testament, or 2. Thes. 2. Apoc. 12. 16. 17. Act 2. 29.

2. Cor. 5. 8. Hebr. 12.

And

And yet M. *Parsons* (one piller of the Romish Church in England) layeth his chiefe foundation of the doctrine of the Church in this dealing, to bring moe of these propheſies, promiſes, ſentences, examples which ſerue for that part of the Church which is in the world, and for that eſtate of that part, which hath the ordinarie helpes appoynted in the word of God, of outward Miniſterie and diſcipline, and is viſible; to prooue the Catholike Church is alwayes viſible, as wee ſhall after ſee at large. And thus we haue ſeene the foundation of *Parsons*.

Now it foloweth we come to throwe downe his building, and to ſet vp our owne. From this ground agreed on of both partes, you come to your Catholick collections, which are firſt, that the Catholick Church is viſible, and cannot erre: then of the true notes of the Church. Concerning the firſt, the falſnamed Catholicks doe deduce vpon the premiſſes, that **ſeeing this Church or congregation is ſo neceſſary to be knowen of all men, repayred to of all men, that no man can be ſaued, except hee repayre vnto her, obey her, and the like. They deduce (I ſay) by infallible conſequence, that this Church or Congregation is viſible.** This (M. *Parsons*) I knowe you will acknowledge to be your owne collection, and that which (if we beleue you) is the Catholick collection of your Church. Wherfore I pray you, before wee come to the examination of your proofes, giue vs leaue to vnderſtand you, and make you vnderſtand your ſelfe. and to ſee how monſtrouſly, confuſedly, and beſides the true queſtion and matter in deede you goe about, you haue ſet downe theſe thinges. For when you ſay, **This Church or Congregation is ſo neceſſarie to be knowen, &c.** and after conclude, **That this Church is viſible to a mans eye.** Where you muſt needes vnderſtand the Catholick church diſperſed in heauen, and thorowout the whole world. For you ſpeake of that Church which is the body of Chriſt, which is his Spouſe, and his dearling, out of which no man can looke for ſaluation, &c. And this muſt needes be the Catholick and generall Church. And then ſee how monſtruouſlye you

ſpeake

speake, when you would haue her visible to mans eye: monstruously, because it is against reason, faith, nature, and the Scriptures. For your selfe when you awake will see it. For what reason would imagine that that multitude whereof part is in heauen, part in the earth, part on one side of the world, part on the other: what man would imagine, that howsoeuer euery particular member on the earth aliue, might by himselfe, and so many of them as be in one place, be visible to mans eye: yet what man (I say) is so voyde, not of reason, but of sence, that he would account the whole multitude visible and apparent to his eye? Nay what man would imagine, that all the heapes of money or treasure in one land, were visible in a generall collection, which being dispersed, are visible in euery particular heape, to that mans eye, which may be present to looke on them. Againe, how can any true Christian learne, that he beleeueth the Catholicke church, and say it is visible to mans eye, is it not beleefe? Faith is πραγματων ελεγχος ου βλεπομενων the strong and vnanswerable cõuincing demonstration, of those things which are not seene. Vnto this Argument *Bellarminus* answere is most foolish and vnlearned: for (saith he) I see the men that professe the faith, but I cannot tel whether their faith be true or no. But I beleeue it is true, where we see that the Popish faith is grounded vpon *scire non possum, sed credo*. I cannot knowe it, but I beleeue it, as if he should beleeue he knewe not what. And how can any say, I beleeue the Catholick Church, and I see it with mine eye. If I beleeue it, I see it not, if I see it not, it is inuisible, if it be inuisible, and I see it, then I beleeue it not. To beleeue, and see by faith inuisibly, is contrarye to see visibly with mine eye.

Bel. quest. 2. Eccles. That answere would make the church in the articles of belief to signifie only the faith of ỹ church which is heretical.

This Assertion therfore taketh away the Article of our beliefe. And whẽ *Parsons* telleth vs that it is the assertion of the Church of Rome, concerning the question of the Church. He telleth vs that the Church of Rome beleeueth not, but denyeth the first Article of fayth concerning the Church. Againe if you consider the Catho-

tholick Church, in all the properties which appertaine to the being of it: the ſecreat election of it before the world, then the inward and inuiſible calling & working of the holy Spirite, to vnite and keepe in the bodye of Chriſt, a multitude in Heauen, Earth, Africa, Europe, Rome, Conſtantinople, &c: the graces ſpiritual of faith, iuſtification, true ſanctification, and pure Religion, euen before God the Father. What man can imagine that this Church in ſuch an inuiſible being, can be viſible? Or who rather will not with the Apoſtle, bee ready to confeſſe, that this, as it is of faith, is μυστηριον, a ſecret, a miſtery, and an inuiſible thing, the being whereof is aboue, is heauenlie, is not viſible, and is aboue that which is naturall. Iam 1.17.

Now as this is monſtruous, ſo how confuſedly haue you ſet it downe? For hauing ſpoken of the Catholicke Church, you ſay no man can be ſaued except he repayre to her, heare her, obey her, and the like. Therefore ſhee muſt be viſible, where ſeeing you conclude of the former that ſhe muſt be viſible, it followeth you ſpake before of viſible comming, hearing, obeying, and the like. That is to ſay, a comming to one particular Congregation to be called by the ordinarie Miniſterie of the ſame in the ſame congregation: to geue an outward profeſſiō of faith, & ſo to heare outwardly the ſame ordinarie miniſtery, & to obey it, & be ſubiect to the outward diſcipline: & ſo your Argumentes following doe plainlye ſhewe, that you ſo vnderſtand it, and then what a confuſion & hudling of things is this, to ſpeake thus of the Catholicke Church, which may be done only of part of the ſame at that time, when God geueth theſe ordinarie helpes vnto his church. Cā a man come ſo to the Catholick church? Haue the outward miniſterie of all the church in heauen and earth? Can he make confeſsion of faith, which is outward to them all? Can he heare them, obey all their eccleſiaſticall diſcipline? Can you tell vs what diſcipline there is in heauen? Cannot a man be ſaued without this comming, hearing, obeying? Is it not rather Epheſ. 5.37. Galat 4.26. Heb 11.22.

No Church absolute and perfect in earth.

to be knit in the body of Christ, by the Spirite of God. And is not this comming, an inuisible comming, a true comming to the catholick church, and the saluation of the same, whether it be with the ordinarie Ministery & discipline which is outward: or whether it bee otherwise, as in those thousandes of which the Lord spake to *Elias*, when the Ministerie was taken away, and outward profession in this respect remoued? Are you so blinde (*Parsons*) that you cannot see, that one may bee in the Catholick Church, and yet out of the visible Church: that one may be also one that hipocritically heareth, & obeyeth the visible church, and yet be no true member of the Catholick church? May not the child of God be a member of the catholick church: be excommunicate righteously and solemnly from the visible church, to this end, that the flesh, which is the part vnregenerate, may be destroyed, and the Spirite that is the part regenerate, may be quickned and strengthned, and kept aliue in the day of the Lord? Will you denye such a one who hath true faith, to be a person regenerate, though in the regarde of excommunication gone from the Church geuen to Sathan, &c: Will you (I say) denie him to be of the catholick Church? Euery one who hath the Spirit of sanctification in him, and hath then the seede of God, so that he cannot sinne, that is, be geuen ouer vnto sinne to the end, and shewe himselfe cleane voyde of the grace of regeneration is he not then a member of Christ, and of the catholick church? nd yet the Apostle teacheth vs, that such a one may be excommunicated, may repent vnfaynedly, beleue the promise of forgiuenes of sinnes, & so be by faith for euer in the catholick church, & haue saluation, & yet die before he come to witnes his repentance vnto the visible Church, & be visibly by the order of the same receaued in againe? Or will you denye the promise of God, who hath said: *At what time soeuer a sinner shall repent him of his sinnes, hee shall liue, and God will bee mercifull vnto him*? Or will you deny that excommunication may so touch the heart of a sinner, as hee may vn-

Act. 2.

2. Cor. 5. 5.

Rom. 8. 11.

1. Ioh. 3. 9.

2. Cor. 2. 7.

fey-

Of the church & of excommunication.

feynedly repent, and so come then, and at that instant haue his sinnes forgeuen him, and so be of the catholike church, when as yet hee hath not witnessed this repentance visiblie to the chruch, hath not receaued visible absolution, which yet for further confirmation, according to the ordinance of God, he doth earnestly desire, and afterward come vnto it? The incestuous Corinthe, who had beene heauy and reputed so: as the Apostle wryteth, that the church should againe visiblie receaue him, & ratifie their loue. So did he at that time think of him as a member of Christ, and saued: because he had in his account, and as we are to iudge in trueth repented, yet was it a season after his wryting, ere at the admonition of the Apostle, he was receaued.

Againe you cannot be so ignorant as not to knowe, that one may come visiblie vnto the church, in the outward order, may visiblie heare the church dayly, and yet die an hipocrite, and a member of sathan, because that which was streight without, was corrupted within, and crooked before God: that which was true and good before men, was false and abhominable before God. So you may learn what cõfession you haue brought: whome you haue confounded: the catholicke church, and the visible comming, hearing, obeying, contynuing, &c. with that which is inuisible, and proper to the catholike church. 2 Cor 2. 2. 6. 7. 8. 9. 10. &c

Last of all, how vnlearnedlye and sophistically haue you dealt, when you haue set downe in the Margent, the true church is visible. Doe you not mean as your words plainly declare in your text, by the true church, the catholicke church is visible? Otherwise you might say true; some part of the church is visible, as that which is on the earth, and hath the outward Ministerie and discipline: and we might say, some part of the church is inuisible, as that which is in heauen, or that on earth which hath not the outward Ministerie of the word, and the discipline, and so both say true: and yet neyther of vs commeth vnto that which is in question betweene vs.

Of the visibilitie of the Church.

Againe taking your meaning as it is plainly in your writing: why doe you not tel vs, why you do say the catholick or true church is visible to mans eye? What meane you by visible to mans eye? whether you meane that all the members which liue, can be seene, because they haue a body, &c. And who would deny this visibilitie in euery particular member: as also that you meane, as your testimonies following seeme to shewe vs by visible to mans eye, that which hath the externall Ministerie and discipline appointed by God for his church, and then you dispute no more against vs, then against your selues. For you can not shewe vs a visible Ministerye in your church, and discipline which is common to al the catholike church: that is, the part in heauen, part in earth, and therfore by that reason, you are no more of the catholicke church then we, and so you haue disputed to no purpose. Why therfore at the last, did you not sette downe the question that is betweene you and vs in this matter, more plainly, & distinctly; and so drawe your arguments plainly, to conclude that same, which you hold and we denie: namely that they which haue the true doctrine and fellowshippe of the catholike church, haue alwaies that doctrine and fellowship of faith, which hath alwayes since the beginning of the gospell from Christ, in some part of the world, and in some company, beene visibly mainteyned with the ordinarie external Ministerie and discipline of the church appoynted of God: & therefore becausе our doctrine and fellowship hath not beene seene, it is not the doctrine and fellowship of the true church? If you had done this, though you should still haue buylded against your selues, becausе you can neuer prooue your externall Ministerie and discipline, to be that which is appoynted of God for the church: yet you had come to the very question which is between vs. And thus hauing shewed your monstruous conclusion full of cõfusion, darkenes, and beside the right question, I will come now to the examinatiõ of your proofs, and see first what holde they haue to prooue your monstrous

Popish reasons that the Church is visible.

strous conclusion: then what strength to prooue that which is the question in deede betweene vs: which being done, I will set downe short and euident reasons, to disprooue either of them, and by the grace of God to your shame and confusion in the flesh, shutte vp this point.

Parsons reasons to proue that the Church is visible. 1. Reason. Bel. dict. de Eccle. quest. 2. cat. 1.

Your first reason is, **How shall we repaire vnto her, whom we cannot see?**

Thus you must frame it.

No man can repayre vnto that which hee cannot see.
But we must repaire to the Catholicke Church.
Therefore it is not a thing which cannot bee seene.

The Proposition I haue shewed to be false, seeing you speake of seeing not spiritually with the eyes of the holy Ghost, but naturally with the eyes of man. For by faith, which is a spirituall sight, we come to Christ, and so come to the catholicke church of God. By faith we dwel in Christ, and so in the church, and so we must be taught both to come and see with eies of God, not of man. Nether can it conclude the other pointe, that neuer the church should be inuisible in euery part which is in the world, that is without the externall Ministerie and discipline of the church. For seeing your Argument is onely, that the catholike church cannot be repaired vnto, and it hath been shewed that she may be repaired vnto, without that that followeth; that as it cannot neglect that outward and ordinarie meanes when the Lorde doeth geue them: so when they haue it not, yet the Lorde is mightie, to keepe it for a time without them, and after to restore it the former beautie, and the church may remaine though naked, though for a time languishing, & without that ordinarie meanes of sustenance, which it should haue being mainteyned: as *Elias* with that which is brought by Rauens, that is, by priuate meditations in the word, and extraordinarie working of the spirite, not by the outward Ministerie and discipline, which the Lord hath graunted. Iohn 6. 45.

Your next Argument is: **Wee cannot complayne to**

Tell the Church not meant of the catholicke Church.

the Church which is not visible to Manns eye: We must and are commanded to complayne to the catholicke Church:

Ergo the Catholicke Church is inuisible.

2. Reason borowed out of Bellarminus in the place before cyted & was Campiõs, as may appear in the disputations had in the Tower.

Your second part of your Syllogisme. Your Assumption is that which we deny. We maruell you are so madde to alleadge the *18. of Matth. Tell the Church*. Which speaketh of the Discipline of the church, and therefore speaketh of that parte only of the church which is on earth, and that when it hath discipline to prooue that the catholicke church is visible, and that alwayes. But let vs looke a little better into this place of *Matth.* He saith, *Tell the Church*. That is, when after one or two admonitions, thy brother hath not repented, make knowē his sinne and offence vnto the church. What is meant here by the church? not the catholick church, that is, the whole number of Gods Saincts in heauen, & throughout the whole world. So *Parsons* now he is put in minde of the matter, will not interprete, I dare say, that neither by the church is meante any Church or congregations which are together in one Sheete. For the holy Ghost doth not say, in such meaning Church, but Churches: wherefore it must needes be of a particuler congregaon. Nowe I thinke (*Parsons*) woulde not haue it of the whole multitude of the people. For seeing it is one of the greatest matters in gouernement which can bee, it must chiefly appertaine to the Gouernours, Leaders and Elders, which God hath appointed to do such things, in the name of his sonne & the whol church, to watch ouer them, to rule wel, and so be worthy of double honor.

Matth. 18.

Gal. 12. Act. 9 3. Tit. 1. 4. 2.

Againe it must not be vnderstood of one, as of the Pope, his bishop, or his officiall, not onelie bicause it hath beene shewed, this is not the worke of manie churches, but one church: but bicause here must be vnderstood a companie and number. For ἐκκλησια is a congregation of number, and must be of diuerse persons: so that the Pope his bishop, or his officer alone, can be no more vnderstood here, than by manie; we can vnder-

derstand one: or by a companie a man alone: by a member, a bodie. And we see where the Christian is warned to increase the number of witnesses, one after his first admonition, then two, and then to go tell the church as more witnesses, to whom the dealing of such matters apperteine. It foloweth that of force we must vnderstand the eldership, or ecclesiasticall Senate, in euery congregation, standing on the teaching and gouerning Elders, both bicause we see our Sauiour spake according to the order of the gouernment of the lawe: Which appeareth in that he vttereth the sentence of excommunication, by the terme which was according to the law: *He should be a publicane or heathen.* So no doubt he did in the like manet of speach, according to the order of the Church the vtterthe authors of the cēsure: that is, *Tell the Church,* which in the lawe was the eldership of rulers, teachers and elders of the people: otherwise the disciples could not haue vnderstood him, neither would they vpon this commaundement, haue appointed Church by Church, a Presbitery and Eldership, for such matters of the gouernment of the church: and therefore for that end haue added to the exhorting and teaching elders, such elders as gouerne onely in the Church and matters of God, according as *Hierome* saith: The christian Church hath hir Eldership. Now then if this place proue that vnto the ende of the world, the Church of God some where must be so visible that this must be obedient to al the church: it followeth that there must be alwaies such an eldership in the Church, to whom we must complaine, then it will followe, that the church of the supposed catholiks, is not the visible Church, neither hath bin for many a hundred yeares, becaus it hath not had such an eldership, according vnto the institution of Christ, neither hath yet in any place, as *Parsons* must needes confesse: and bicause *Parsons* doth not graunt, that he must loose the hold of this argument for him selfe, and suffer vs to proue now, that we haue a visible church in the world, bicause we haue such an eldership. Otherwise let *Parsons* forsake the

The meaning of, Tell the Church.

Luke. 22. 66. Mark 5. 22.

1 Tim. 4. 14 Act. 14. 23.

Rom. 12. 6. 7 1. Tim. 5. 17. 1. Cor. 12. 28. Her. 2 book. 15.

proper

The church is a church, though it lacke sometime hir necessary notes.

proper sence of the holie Ghost, yet shall he not gaine any thing. For what though Christ saie: Vse for the cutting off of sinne, ecclesiasticall discipline appointed for the Church, yet let it be the Romish discipline: doth it followe therefore, the church in this world can not be without it. Christ saith; A minister must preach in season and out of season diligentlie: is he not therefore a minister that is sometime negligent in preaching. Haue you not learned so much wit, to distinguish betweene commandement and promise, which commandeth and promiseth to the church a notable ornament and helpe, and betweene the commandement and promise, which promiseth to the church, and commandeth to hir a thing which is essentiall, of the verie nature and being of hir, without which she can not be in the world. And this may be an answere to all those like arguments which do followe.

Let vs looke into the rest. Your next reason.

Parsons 3. Reason.

No man can receiue the true interpretation of the Scripture, and the sacraments from any Church, except she be visible.

But we must alwaies receiue the true interpretation of the Scripture and the Sacramentes from the Catholike Church.

Ergo, the catholike Church must needs be visible. We denie both propositions. The first in part, the other wholly. For they which were dispersed from Ierusalem, and were not there any teachers, did by the extraordinarie motion of Gods spirit, and by his extraordinarie blessing, both preach and interpret the word truly, and conuerted many vnto the truth, and yet these were particuler members, which were dispersed from the church of Ierusalem, and were so farre from being a visible church, as they were not a particuler church: but onely seuerall members of a particuler church dispersed and wandering here and there, according to the direction of the Lord. Secondlie, we denie your whole assumption. For neither can you proue, that we must receiue the

Act 7.4. Act 11.9.2. 21.

true

The true church vpon earth eclypsed, hauing many times scarse the face of a church.

true interpretation of the scriptures, or administration of sacraments from the catholike church taken properlie, and not the part of that church, which we must receiue from particuler churches (in all which is a part of the catholike church) neither if that were prooued, can you proue, that alwaies we must receiue them from the catholike church.

Againe the sacrament is a thing ioined to the Church, when it is visible, not a thing of the being of the Church, nor a thing alwaies adioined to the Church. You quote in your margent two places, but I cannot find there what should make for your purpose. The second is the 20. of the Act. where I finde that the Church came togither to breake bread, and that *Paul* preached. What is this to proue, that alwaies the church vpon the earth, must haue such publike preaching, and administration of the sacraments? Here they had it. Ergo the Church vpon earth cannot be without it. In *Iudea* the children of *Israel*, the Church of God, had the office of the priesthood exercised: Ergo in *Babylon* they were not the church when they had it not. Did the Lord meane to keepe no Church vnto him selfe, when he propheſied that the offring, should be cut off? Yea but they had alwaies circumcision: I answere though they had, yet were they farre from a visible face of the Church manye times, as I will plainely shewe afterwarde. And if when they had no Sanctuarie to come vnto God, to bring offrings (as *Dauid* saith) there to see the glory & strength of God, and his mercy, better than life, the Lord could be a sanctuarie vnto them, to be present to teach them, to comfort them, &c. as he promiseth in Ezechiel. Without those outward meanes surely he could, according to his promise, circumcise their harts, and the harts of their seede, though for a time they should haue wanted it, as they were many yeres without it, and the Iewish church was without it. And the sacraments do not giue and worke more than the minister in preaching from God: but do more plainlie offer, represent and truelie applie, or seale vp, the

1. Cor. 15.

Psal. 63. 1.

Iosuah. 5. 12.

Rom. 4.

Persecution proueth not the catholike church to be visible, but a particuler.

thing receiued by the grace of God. And if they might want the ordinarie ministerie of the temple, and yet haue the fruit from God: so might they haue in the other. Last of all, this can be nothing against vs, seeing we can shewe against them, that baptisme hath remained vnto vs.

The next argument is. It was persecuted. *Ergo*, it was visible in Paules time. This is not worth a rush. For first it concludeth, that some church was visible in Paules time, which is not the question, and no man denieth it. Secondlie, no man denieth, but that the church was euer so visible, as you and all other persecutors might burne, sawe, hang, &c. the members of the same.

Your next argument of the Pastors of the church, bicause it is set downe more fully and plainely in the next collection, I will giue it there my answer.

Your last argument is. The Fathers haue proued against Heretikes, the true church to haue beene visible, and therfore concluded that their church was false, being obscure and new start vp.

Ergo, the catholike church must alwaies be visible.

Your antecedent, or first part of your argument, you proue no otherwise than by quotation of the places, whereof some are suche as can not direct vs to any certeine thing: as the place quoted out of *Augustine*. The rest, when I find them, what do they saie, and whereto tend they? Surely they proue against the Heretikes, that as they haue fallen from true doctrine, which is kept from the Apostles time: so they haue fallen from the vnitie of truth, bicause this church was dispersed and set vp by the preaching of the Gospell, throughout the world: they shewe vnto them, they are fallen from the true church in the world, which according to the promises now was such and such, and so obiect to them, as *Augustine* doth in *Psalm. 30.* alleadged by *Parsons* here, **Seeing the vnitie of the world, why dost thou flie out? &c.** This is that which they do, and *Parsons* will not shewe vs any greater thing of substance in them. Therefore to set

Bellarm. loco citato ratione 3.

downe

The doctors expoſition concerning the viſibilitie of the church

downe euery place which he hath quoted, when one knoweth not what is the ſentence he would take: and to take the whole or halfe, of ſermons, and treatiſes, were infinite, and till he bringeth vs a plaine allegation from him, let him be content with this generall anſwer, which his conſcience ſhall beare him witneſſe, if he ſcan the places well, that it is a fit anſwere. Thus then hauing firſt proued the doctrine, they did well proue, that according to the propheſies which propheſied aforehand, that the Goſpel ſhould ſpread abroad, the church ſhould haue a ſet and ordinarie face of the Church, in great ſpirituall glorie of outwarde miniſterie and diſcipline, which ſhould growe and remaine a long time after the Apoſtles, vntill the declination propheſied off by the ſcripture, ſhould come: they did verie well alledge then, that it was a marke, that the church was the true church. But that therefore either they held, that alwaies the true Church vpon earth ſhould be viſible in that ſort, or that now it is a good argument: Your church, what doctrine ſoeuer it profeſſe, yet bicauſe for the ſpace of manie yeeres, it hath not beene viſible, it is not the true church: or our church is the true church, bicauſe it hath remained viſible: this is that which you ſhall neuer get out of them.

And that this is not our anſwer, but the anſwer of the Fathers them ſelues; let *Chryſoſtome* in his owne words in *Matth.* homil. 49. witneſſe where he ſaith: **When you ſhall ſee the vngodlie hereſie, which is the hoſt of Antichriſt, ſtanding in the holie places of the Church, then they which are in Iudea, let them flie vnto the mountaine: that is, thoſe which are in Chriſtianitie,** *conferant ſe ad ſcripturas*, **let them repaire to the Scriptures: bicauſe ſince hereſie obteined thoſe Churches, there can be,** *nulla probatio*, **no proſe or triall of true chriſtianitie, neither any other refuge of Chriſtians, which would knowe the trueth of faith, but the diuine ſcriptures.** And in the ſame place of the ſame thing: *Antea multis modis oſtendebatur quæ eſſet eccleſia Chriſti, nunc autem nullo modo cognoſcitur niſi per ſcripturas.* **Before which was**

The church called an hill, and why?

the true Church, was knowen by many meanes or waies, now is knowen by no meanes, but by the Scriptures. If it be true which he saith, that Antichrist shall stand in the holy places of the Church; if heresies haue obteined the churches, so that there can be no triall, but onelie by the Scriptures: shall the church vpon earth be alwaies visible, and haue hir outwarde marks, ornaments, &c? Againe, if in the time of hir glorie and long propagation, she had other and many marks, which in the time of the propheſied defection and desolation, can not remaine, but onely the maine note of the scriptures: Is not that answere which I giue plaine, and the answere of the Doctors themselues? But yet that the greatest strength and equitie of this argument, may the better appeare, he bringeth the places of Scripture which they vse. All which I graunt haue beene vsed of the Fathers, but in that sort that I haue shewed, as the verie places would witnesse. The Church you say is compared vnto a hill vpon the toppe of other hilles. Which is true in regard, that at the preaching of the Gospell, all nations should flowe vnto it, and in regard that the visible gouernement of Christ should be manifest afore men in glorie and outward shewe: but that letteth not, but in the day of hir lamentation, she may be in the wildernesse, where she is not seene of men, in a hidde place alone. When all the rest of hir dispearsed members are persecuted in the world, and haue no other marke, but that they keepe the commandements of God, and the testimonies of Iesus Christ, vers. 17. You saie the scripture calleth hir the Tabernacle of God placed in the sunne, though ye quote that which can not be founde, (vnlesse you be so senseles, as with some others to quote Psalm. 19. where the prophet speaketh of the sunne) yet this letteth not, but the third part of the sunne may be darkened, and the temple, and the sanctuarie, and the holie citie, may be giuen to the prophane men, to tread it vnder foot.

Isai. 2.

Apoc. 12. 14.

Apoc. 18. 12. and. 11. 2.

You tel vs, she is a citie inobscurable, built vpon a mou-

taine,

taine, for which you quote the *Pſalme.15.* where the holy Ghoſt hath no ſuch wordes: but aſketh who ſhall dwel in the tabernacle of God: that is, his viſible church in this life, and alſo in the mountaine of holines, that is, in the church in heauen for euer with the Lord. For ſo the phraſe is taken commonly in the Scripture, as *Heb.12.22. Pſal.35. & 20.7.* And it is plaine the Pſalmiſt would note out both, as appeareth by the laſt verſe, *He ſhall remaine for euer.* But when theſe wordes are thought of you not to be ſtrong inough, you alleadge *Math.5.* where not the Church, but the Preachers (or at leaſt wiſe not the church ſimplie, but the church in regarde of her preaching Miniſterie,) are compared to a citie or houſe, and their offyce to a mountaine and a hie place, becauſe their office is in the eyes of all men: and theſe the Fathers might alleadge to ſhewe that the Church in theyr time was, becauſe the light of thys Miniſterie, the fayr building of them was manifeſt then: but how woulde this ſerue, when the holy citie being troade vnder foot, the Lord only geuing two witneſſes, a fewe Miniſters & Prophets, and yet they ſhould be ſlaine, and the whole world ſhould reioyce of it, vntill after a time, the Spirite of life ſhould be giuen them of God, and they ſhould ariſe, that is, the like Miniſterie or more glorious ſhould ſpread it ſelfe. How I ſay was this marke extant, when euen thoſe fewe were taken away?

The place of Mat.5 ſpeaketh of the Apoſtles, and ſuch as are the Miniſters of God.

You adde, it is a piller of trueth: This ſerueth to this very purpoſe. For there the Apoſtle doth ſpeake of the viſible Church, as it hath the ordinarie Miniſtery of the word, to vphold in glorious ſhewe and beautie, the trueth of God, not as a foundation holdeth vp the main buylding: For the doctrine of the Prophets and Apoſtles is the foundation of the church. But as a Piller holdeth vp the outward beautie of the building: ſo that it cannot alwaies be a piller of the truth to hold it out in glorie before men, becauſe this ordinary Miniſterie is wanting, as it is when there was ſeuen thouſande true worſhippers of God in Iſrael, after ſhee had remayned

1. Tim.3.15.

The Church the piller of trueth, how?

long without God, a teaching Priesthode, and the lawe. *Chap. 2. Chron. 15. and 3.* Yet still she remayneth built vpon the foundation of the Prophets and Apostles, and keepeth her thereunto. Yea and is a Piller of the trueth, by their secreat and inuisible teaching to her children, in whome and with whome shee hath the lawe sealed vp. For she doth keepe the commandementes of God, and testimonies of Iesus Christ, and the faith of the Saints in patience, though they be ouercome, lead captiue, and slaine, &c. so that it cannot then by an ordinarie Ministerie be the Piller of trueth, though in constant professing to the face of the very aduersaries, dayly teaching and confirming themselues priuately, it is a piller of the trueth.

Esay 8.

Apoc. 13. 7

Last of al, you tell vs: it is the blessing or benediction of all nations. But that cannot be referred to the Church, which is spoken plainly of Christ the true seede of Abraham; and the Nations which are blessed, are the Churches, and this was well alleadged of the Fathers, to prooue that in their time the true church which was of all Nations, and had receyued blessing of Christ, was not in those vpstart generations. But what is this for this question? Is this a good Argument, or shal we think the Fathers euer made such argumentes?

Gen. 22 18.

Iewes and Gentiles are blessed in Christ:

Ergo the church is alwayes visible.

Goe on *Parsons* with such arguments, and bring them from whome you will, and you shall quickly see, we will care little to answere your writings: for reasons I cannot call them.

Last of all in this place you conclude, that by these & like places of scripture, **the Fathers haue proued the true Church is not inuisible, but so visible and subiect to all mens sight, as all may know her, repaire vnto her, obey her, and follow her that will except heretickes** (as S. *Augustine* saith) **who do blinde them selues and will not see so great a truth: and if they do see, yet they run from hym according to the Psalme. *They haue seene me, and yet run out from me.**

Bellarm. loco citat. cap. 3.

Con-

The Catholike Church not so visible as alwaies we can repaire to hir.

Concerning your affirmation of the fathers I haue shewed their meaning, and how they conclude of these places, and if they should conclude that the Church was euer so visible, as that all might knowe it &c. but such as did blinde them selues, as the heretickes commonly do, their conclusion were not greatly amisse: for though she be inuisible, that is haue not the outward ministrye and discipline in practise: yet the truth and holines of God doth shine in hir, being in corners, darkenes, trouble &c: as men shall be to blame for not seeing hir, and knowing hir, not she to blame, because she was not seene. And as for this of *Augustine* we confesse it, But what hath it against vs? For it is true that the hereticks, did then blinde them selues and would not see the church, which then was a great hill, a visible hill, a visible Church in outward ordinarie beautie. But what is that to proue that the Chnrch on earth is alwaies so, or shall alwaies be so? And thus againe we haue seene more of *Parsons* most vaine & friuolous sophistrie, who bicause he brought those testimonies which spake of the visible state of the Church, and hir outward beautie, vpon the lawe of contraries, would conclude the true Church neuer to be inuisible, as though there was no testimonie of scripture, which could shewe also hir estate, when she was inuisible, and lacked these outward ornaments: or as though contraries could not agree to the same subiect at diuers times, and in diuers respects: as though a man coulde not be well to day, and sicke to morrowe, rich to daye and poore to morrowe, glorious and famous to daye, and in the knowledg and honour of the world, and by and by contemptible, poore, miserable, forgotten almost of all, yea scarce knowne of his familiars as *Iob* was. And last of all we see *Parsons* can looke but one waye to see that which is outwardly in good case and doth flourish, and therfore hath no goodeies to discerne of the true Church and hir diuers conditions of hir, as they are discribed in the *Psal.* Now a Vine which tooke roote filled the earth, stretched out hir bowes to the sea, couered the hilles with hir shadowe

The beautye of the church lene with the spirituall eie. Rom.8.10.

dowe, and the great cedars with hir braunches: hauing hir walles and defence moſt excellentlye. By and by hir defence God hath broke downe, all that go by hir ſpoile hir, yea the wilde bore diggeth hir vp, and the wild beaſt eateth hir *Ibidem*. verſ.12.13.&c. and with the prophet, that in his reſt, ſhe is like a vine planted by the water ſide fruitfull and full of bowes from the waters hie aboue other, ſeene aboue the multitudes. But after in wrath caſt downe to the earth; hir fruit burnt, planted in a drie and hot land, and yet ſtill the vine of God: that the houſe of *Iſrael*, the church of God are drie bones, the hope cut of, yea them ſelues cut of in regarde of vs, yet the *Lord* will by his ſpirite, bring them togither againe out of the graues, but fleſh and ſinewes, forme skinne and beautie, make thé glorious, as before. And ſo vnder the figure of the vine tree. Now hauing ſhewed your vanitie I muſt according to my promiſe, come to the proſe of that which I promiſed: that is, to ſhewe that the outward face of the Church in outward eccleſiaſtical miniſtrie and diſcipline, is not eſſentiall to the church on earth, but that it maye want them ſometimes, and yet remaine the true Church of God, God correcting and trying his Church.

Ezech.19.10 11.12.

Ezech.37.15. 67.10.11.12. 13.& Ezech. 36.8.9.

Church not alwaies viſible. 1.Reaſon.

Nothing is eſſentiall and of the being of the Church vpon earth, but that which is eſſentiall, and of the being of euery part of the church vpon the earth: as what is eſſentiall for the being of a member of any body, that is of the being of euery part, for the being of a member, is come to euery member, ſo that without it, it can not bee a member, and otherwiſe one part of the church vpon earth ſhould haue an eſſentiall difference from an other part vpon earth, and then there ſhoulde not be one catholike Church, for eſpeciall differences to make diuerſitie of ſpecials, Now the Church is one bodie, one temple and ſo hath one being of faith and hope in God. But it is not eſſentiall, or of the being of euerie part to haue an outward gouernment eccleſiaſticall according to the word, as appeareth *Rom.*11.3.4. the Apoſtle ſaith as in *Elias* time, there was a thouſand which had not bowed

Ephes.4.1.2. 3.4.11.14. 5.&c.

their

their knees to *Baal*, though the Altares were throwen down, the prophets slaine, and he left alone: so euen now saith the Apostle amongst the Iewes; there is a reseruation, according to the election of grace. Therefore it is not essentiall, or of the being of the Church.

A Church may be vpon earth, and yet want the outward ministery & discipline.

2. Reason.

There is nothing essential, or of the being of the church, but that which was essential to the church on earth vnder the lawe. For there is the same author God by his spirite, the same matter Iesus Christ crucified, the same forme, him applied vnto euerie one, (and in those of discretion by faith) for iustification, sanctification, and eternall redemption vnto eternall glorie; the same setting into his bodie, to haue the spirituall nourishment to saluation, and to the glorie of God, otherwise they in regarde they were a true church, must haue another author, matter and forme. &c. then this which is now.

But it was not essentiall vnder the lawe, for the church was then sometimes without a king, priest, a sacrifice *Hos.* 4. 14. was without a God in outward shew of ordinarie seruice afore mē, without the law & without a teaching priest 2. *Chro.* 15. 3. yea *Iudea & Beniamin* (*Israel* being already fallē into idolatrie) was without al outward face of the Church, as the church complaineth *Psal.* 74. 8. 9. **They haue burnt al the synagogues of God, casting thē down to the ground**: we see not our signes, there is no prophet any more, nor any who can tell vs, howe long, in *Iuda* the house of God was shut vp, idolatrie set vp in *Ierusalem*, & in all cities and hie places, the priests set vpon an idolatrous altar &c. 2. *Kings* 16. 25. 26. & 2. *Chroni.* 28. 24. 45. &c.

1. Cor. 10. 3. 4 Heb. 11. 16. Rom. 4. 11. 12. 13. 14.

3. Reason.

Therfore it is not essētial to the Church at all, or nowe If there be any thing, which can make the outwarde face of the church in outward gouernment essentiall vnto it, or of the being and nature of the church, that it cannot be without it, then it is the commaundement of god for it, and the promise of god which hath saide, hee hath giuen such a ministerie, and wil be present with it: but that doth not: Ergo The proposition is true, for they alleadg

Of the visibilitie of the church.

nothing else, neither can they bring any thing else, as we may see by *Parsons*, I doubt not but he will graunt the first part. The assumption or second part of the argument is true, because God doth commaund manie thinges which are not essentiall to things: as to ministers that they liue well, yet is not their good life essentiall vnto their ministery. It is not a good argumēt therfore to say: god commaunded it: Ergo it is essentiall. But god commaunded it for an essentiall thing: Ergo it is essentiall. But that can they neuer bring vs out of the scripture: So it is no argument: God hath promised his presence to it, as to a verie necessarie thing: Ergo it is essentiall. But thus he hath promised his presence and continuance of it, as a thing of the nature of the church: therefore it is of the nature of the church: but that can they neuer proue of the point in question. Secondlye the second parte of this argument, is most plaine by the scripture. In the matter we haue in hand, there can be no straighter commaundement founde for the outward gouernment of the church, then is this **where withall the whole order and gouernment vnder the lawe was set downe**, as in these words, a commaundement and statute for euer throughout your generation in all your places, and the neglect threatned with cutting of the soule from the people, and they are all knit vp with a great reward of earthlye and heauenly blessing, with the visible presence of the Lord, if they do them, and a threatening of the contrary, if they do them not. Yet we haue seene afore they remained many times without this outward face of the church, and remained the church of God.

Leuit 3.17. Leuit 16.34 & 22.31. & 23. chap. 23. 29. & 22.9.

For promise also, what more full and euident, for the mainteinance or blessing of a visible face of a Church with his presence, than this? *The Lord hath chosen Sion, &c. Here is my rest for euer. Here will I dwell. I will indue their priests with saluation, I will make the horne of Dauid to budde, &c.* And what more plaine for the taking awaie of the visible face of the Church, than this? *I will doo vnto this house, and vnto this place, as vnto Silo; I will cast*

Psal 132. 13. 14. 15. &c.

you

you awaie from my face, &c. Iere. 44. 15. Vnto these kind of arguments they vse to giue an answere of the difference of the grace of God vnder the Lawe and the Gospell. But such it is, as implieth blasphemie against God. For vnlesse the time will make the essentiall and naturall properties of God his authoritie in commanding, and his trueth in promising, to be changed now, and not to be the same which it was before, and so make one God for the lawe, and another for the Gospell: he might and did commaund and promise therefore: the outward gouernment and visible face of the Church, as the commaundement and promise of an ordinarie meanes, to beget and mainteine ordinarilie, and as of his ordinarie ornament & beautie, not as an essentiall note or marke, without the which the Church can not haue, or hath not had her being. And this ouerthroweth their other shift, that this was but for one place of the Church, and whilst they were in Iudea. For we see that euē whilst they haue beene there, it hath beene without a visible face: yea and that which they might haue in other places as synagogs of God, assemblies for preaching, praier, and diuers signes: that, they haue complained that they wanted If the Lord vnder the Gospell hath propheſied aforehand, that the visible gouernment of his Church, should cease for a time, then it is not essentiall: but the church may be without it sometimes: But that is true: Therefore he may bee without it sometimes. He hath propheſied, that there shall be a generall departure or sliding from the truth: that Antichrist without restraint shall sit in the temple of God: but that can not be vnderstood of the true members which were on earth: it must be vnderstood therefore, of the outwarde face of the Church. Also the testimonies of the Apocalypse, that small & great should receiue the marke of the beast, and they which did not, might not haue any life or priuiledge in the worlde; and of the two witnesses, and their fall and rising againe. Apoc. 11. which vpon occasion afterward shall be handled more at large. Let it

Their obiections taken away.

1. Chro. 18. 14. 15. Psal. 74. 8. 9.

This is graunted in their note vpon this place for a time.

2. Thes. 2. 4.

Discipline & the ministery chiefly to be desired, and yet it is wanting manie times in the true church. Rom. 12. 6. 7 Ephe. 4. 11. 1. Cor. 11. fine Act. 2. fine. Psal. 27. & 63. Psal. 84.

be concluded therefore, and against the Papists: as we should be vnworthie of the light of the sunne, if we did not with the prophet *David*, desire, as the chiefest good vpon earth, the visible face of the church in teachers, exhorters, rulers, deacons, in their works of teaching, exhorting, ministring the sacraments, exercising discipline, distributing to the poore, as the ordinary meanes to beget the church, keepe and nourish the church. So you are also vnworthie of the dust vnder your feet, if on the other side you will not giue glorie to God, that in iustice vpon the hypocrites: his fatherlie displeasure toward his children for their sinnes, in magnifying of his power aboue ordinarie meanes, he may and doth keepe and mainteine his church, sometimes extraordinarilie without these things. For as it is a foule contempt of the ritches of God his grace and wisedome toward man, to refuse the ordinarie meanes, helpes, and riches of this life: and yet againe a brutish and carnall opinion of Atheists, to thinke a man were not a man without them, or that God will not helpe his children extraordinarilie, and feede them by extraordinarie meanes, as *Elias*; and keepe them without meanes, as Moses, Christ, &c. So is it in these matters of the church. Last of all, I would haue the christian Reader marke, that if the Papist had beene strong to haue gained that which is in question betweene vs, for the perpetuall continuance of the face of the church in ordinarie teaching and discipline: yet they had not therewithall gained themselues the church, nor we not the church. For neither can they shewe the outward face of the church in their ministerie and discipline, whether ye consider the scriptures, or their owne purest canons: neither can they shewe, that we haue beene inuisible. For as they can not denie, but in the heate of persecution vnder Queene *Marie*, there was an outward face of our church, of ministers, elders, deacons, &c: yet the world knewe not of it, and so a visible church was euen in corners, out of the sight of the aduersaries: so might it haue beene alwaies, when they

dreamed

Whether the church dooth erre.

dreamed of no such thing. So that if they should proue the church must alwaies on earth be seene here visible: then we must see whose outward doctrine, discipline, &c. is the outwarde doctrine and discipline of God, and where we find that: that church must wee vndoubtedlie beleeue to haue beene alwaies visible, though no storie haue mentioned it, no man remembred it, or any heard of it. For the truth of God and his promise dooth not hang on such things. But the Lord be glorified for his trueth, they shall neuer get the first, much lesse the second. And so much for the first deduction, concerning the visibilitie of the church.

Now we come to the second. *Secondlie*, they deduct, that the true visible church can not be deceiued in doctrine of faith, or bring her children vnto error. For the meaning of this assertion, we must vnderstande by the true visible church, a church which hath the true doctrine and discipline of God, standing on hypocrites and true members of Christ. For so he expoundeth a ten lines after, saying; **That the visible church might erre, and so perish: how then shall the barne floore containing wheate and chaffe, remaine, &c?** Now let vs consider his reasons, and then deale further with his assertion. His first reason is: first he setteth downe his opinion, with two places of *Augustine* quoted in the margent. Neyther of which places as they are quoted by him, haue anie thing standing that way, onely in the first he saith: **Christ is described vnto vs, that we might not erre.** Howe this proueth that the church can not, or doth not erre at anie time, let the reader iudge. The word is giuen vnto the world that it might not erre: Ergo, it can not erre.

Disc. fol. 60. b Bellar. quest. 2 rat. 1. 3. 4

Aug. in psal. 147. and De vnitate eccle. chap. 13. 20

His second Argument is otherwise. **So he might be an Apostate, &c.** and then **Christ his kingdome should perish, and the worke of his passion be frustrate.** Concerning the first collection, I graunt, that a visible Church may become an Apostata. *Esay* saith: *How is the faithfull Citie become an whore, and she with was full of iustice, with whome iustice lodged, she is now full of murther. Thy siluer is gone into drosse,*

A true visible Church may erre.

Thy sweete wine is defiled with water: Yet your other consequent doth not followe, for in them lay hid the same members which had not the outward gouernmente in hand, but were the disciples of the Prophets, with whom the lawe was sealed. Esay 1.21.22 Esay 8.16 Doth not the Prophet *Hosee* shewe this plainly, when he saith: *Say vnto your brethren O my people, vnto your sisters, of you which haue obteined mercie, striue with your mother, striue with her that she is not my wife, I am not her husband; that she may remoue her fornications from my sight, and her adulteries from the middest of her Tents.* Chap. 2.1 Doe you not see, she which was the visible church, the mother of these holy children, was come to be a harlot. When the child is a true Subiect of Christ, the spouse of Christ: Doth not God by the Prophet say, *Thy Priests haue not saide, where is the Lord? They which handle the Lawe, haue not knowen me, and the Pastors haue fallen from me.*

To conclude, the Prophets themselues haue prophecied by *Baal*, and followed vnprofitable thinges. For my people haue done these two thinges. They haue lefte me the fountaine of running waters, that they might dig vnto them pittes which hold no water. Ier. 2.8.43 Doe you not see the visible church, the people of god, fallen away vnto Idolatrie: and will you deny that god and Christ had a kingdome, did rule euen in the midst of them to eternall saluation? And againe, *Heare this you house of Israell,* they which call them selues by the name of Israel, and haue come forth from the waters of Iehuda, which sweare by the name of the Lord, and make mention of the Lord of Israel, neither faithfully nor iustly, although they call themselues of the holie Citie, and leane vpon the god of Israel, whose name is the *Lord of hostes. vers. 1.2.8:* Although I knowe thee that thou wouldest deale vnfaithfully, and be called a glide-back or an Apostata from the worke: yet for my name will I be mercifull: I will purge thee but not as siluer: I will make thee chosen with the trying furnace of affliction. Esay 48. ver. 8.9.10. So then you see still (*Parsons*) the visible church which had the commandementes, lawe, glorie, and outwarde gouern-

A true visible Church may erre.

uernment. Who contynued to hold these? who boasted of the Temple, Lawe, & Priesthode, from succession according to *Aaron*? This became a rebellious people fallen from god, and yet amongst them as in a heape of chaffe a litle wheate: as in a rebellious Citie a fewe true Subiectes; as in drosse some siluer; as in the rotten branches of grapes, one little cluster of good: so in the visible Church fallen from god, and become an Apostata, ramaineth yet a people to god, and house of glory to Iesus Christ. Indeede if *Parsons* had saide, that the true visible church, could neuer haue erred in those thinges which ouerthrowe the foundation, as long as she remayned the true visible Church, he had saide somewhat: but to say as he saith, is to say, a chast woman can neuer become an adultresse, For if she should, all honestie of her children should be left. But more of this Assertion. After the *28. of Matth.* is here alleadged to no purpose. For Christ is with his church, which is, amongst the visible church, which was become the false visible, after she had beene cleane fallen from God and true Religion, as with the thousand *Elias* spake oft, and with the Disciples *Esay* spake off.

His second reason is, why is she called of the Apostle, a piller of trueth, which was to be repayred vnto, in all doubtes, VVhere first I challenge him, as he doth after *I. N.* for deuysing the Latine wordes which were not in the text, though in sence true: so doe I him for saying, S. Paul calleth the visible Church a Piller of trueth for all men to repaire vnto in all doubtes. Secondly, I say there are more faultes in the Argument then wordes. First, because it is no consequēt: She is a piller of trueth: therfore she cannot be a piller of error, seeing it is graunted euen of *Parsons* himselfe, after that a lawfull Pastor comming to a place, lawfully may afterward fall away, and become an heretike, in his answere to the place of the 20. of the Actes after: So may a particuler Church: as that of Ephesus, which *Paul* called the house of God, and the piller of trueth, it may fall away, and become the house

Esay 8. 16

1. Tim. 3.

The true Church may erre.

house of the deuill, and the piller of error, that is, of mẽbers professing true Religion, become a professor of the contrary, as it is this day.

Galat. 2. 9.

Secondly it doeth not follow, She is a Piller of trueth, Ergo, whẽ she is so, she doth not erre, no more then these, *Peter*, *Paul*, and *Iames* were pillers of trueth and holines in the church: Therefore they could not erre: they could not sinne, which is contrary to *Galath. 2. 14.* where S. *Paul* saith: *When I sawe them that they went not with a right foote, according to the trueth of the Gospell, speaking of Peter, Barnabas,* and *Iames* saith: *In many things we offend all.* VVho hath blinded you (*Parsons*) that you cannot see, but that one may be truely called a pyller of the goodnes from which he goeth aside sometimes? Is not the Pope of Rome a great piller of holynes? VVill you say therfore he doeth neuer sinne? or that he can neuer sinne? VVhat mistye clowd is come before your eyes (*Parsons*) that you cãnot see, that the visible Church may be a piller of trueth, and error both: that is, may by teching trueth, vphold trueth & by teaching error, vphold error: & by beleuing trueth vphold trueth, & by beleuing error, vphold error: as the visible Church, where were the Scribes & Pharisies? They when they sate in Moyses chaire taught the trueth of his doctrin, did hold vp trueth, & were the pillers of trueth, and therfore the people were commanded to learn and followe their doctrine by Christ. But againe, when they sate in their owne chaire, taught traditions of men for doctrines, then they were pillers of error, then the blind ledde the blinde, they must be let alone: then wee must take heede of the leauen of the Scribes and Pharisies. So our sauiour Christ of old, sheweth they had maymed & halfe interpretations to vphold error and vngodlines, and yet of olde had they beene the visible Church, mainteyning the Scriptures, and any excellent trueth of doctrine. The meaning therfore of the Apostle is nothing, but that therefore hee wrote that *Timothie* might knowe how to behaue him selfe in a Church, where the true doctrine was preached, the right gouernement of the church, in word, Sacramentes and discipline, was e-

Iam. 3. 6.

Mat. 23. 1. 2

Mat. 15. 12

Mat. 5

How the Church is to be obeyed.

ſtabliſhed ſo that God therby dwelt amongſt them, it was his houſe, and by this meanes alſo, the moſt notable inſtrument or piller which God had appointed, to hold vp againſt the aduerſaries, & for the chriſtians, the truth of God. Which ſence, as it geueth no hold to his Principle, ſo it confuteth it, and diſcryeth it. For if that were written to erect by the authoritie of the Church, a ſuffycient Miniſter, as he deſcribeth them, & the way, *1. Tim. 3.* and al other offycers and workes of them, all other good orders whatſoeuer might maintaine and keepe the Church of *Epheſus* ſtill a piller of the trueth, & the houſe of God: This great meanes and prouiſion of help, by the directions of the Apoſtle, doeth ſhewe rather ſhee might erre and fall away, and that ſhe was in great danger rather then that which *Parſons* ſaith.

He addeth as a further branch: **We are commanded to obey the true viſible Church vnder paine of damnation: therfore ſhe can neuer be deceaued in doctrine of faith, or bring her children into error.** The Antecedent is prooued *Matth. 18.* If he heare not the Church, let him be vnto thee a Publican and Heathen. Where let vs behold how *Parſons* harth abuſed euery member of the ſentence. Then how it holdeth not, if it were as he imagineth. For the firſt, our Sauiour ſaith not, He that doeth not obey the Church, but he who hearkeneth not vnto the Church admoniſhing of ſinne, conuincing it plainly to him, exhorting to repentance and amendement, he ſhall bee a Publicane or Heathen, &c. Now this is another thing then to ſay obey her, eſpecially in that ſence he ſpeaketh, that is, obey what ſoeuer ſhe teacheth.

Secondly, our ſauiour Chriſt doth not ſay he is excluded out of the kingdome of heauen, or that he is damned, or ſhalbe, when he ſaith ſo: but onely that hee is excommunicate, that he is boũd in heauen, which is done to the end that his Spirite may be ſaued in the day of the Lord. Now then marke the Argument. Euery one who is conuinced of ſinne, and exhorted by the viſible to amend, if he doe not hearken and obey that admo- 1. Cor. 5.

Their argument drawen from the Allegory of the Barne floore, and of the Field.

nition, ought to be excommunicated: *Ergo* the true visible Church cannot erre, and be deceiued, or deceyue. But what Logick will beare this Consequent? In what place will he lodge it: euen in the Seminarie sophistrie of Rome? We are commanded to obey our Elders of the Church: yet *Parsons* doth graunt vs that they may erre, turne to be heretickes, and then we may not obey them: only let *Parsons* conclude which way he shall, he shal see it is a fallation, from the Speciall to the generall. For if he reason thus, we must obey the church, and heare her when shee doth conuince our sinnes, and admonish vs of our offences: *Ergo* she can neuer rebuke vs amisse, admonish vs, to leaue that which is not good: Or thus, whē you shalbe excommunicated for not hearing the church which doeth admonish vs of our sinnes, the Church in that doeth not erre: *Ergo* she cannot erre. O profound Logick?

Heb. 13.

Last of all, will you neuer learne that a visible Church, though it ought neuer to excommunicate vniustly, and erre in excommunication, yet it may doe both: as *Iohn* 9. They excommunicated the blind man. The churches excommunicated one another, about the matter of celebrating the Feast of Easter: some of them it must needes be, erred. Yet *Parsons* will not deny but they were true visible Churches I hope.

His third argument is, howe should the barne floore, conteining corne and chaffe, the corne field conteining wheate and cockle, remaine vnto the end of the worlde as Christ saith it shall, which is vnderstood litteralye of the visible Church. In which antecedent or argument of his, is conteyned vntruth, beside the fowle abusing of it, contrarie to the holy Ghost. For first it is false, that it is literally vnderstood of the visible church, seeing it can be literally vnderstood of nothing but of a field of darnell and wheate: although by allegorie and continued similitude which is in the letter, the true meaning of the parable, may haue and hath another thing in it, as in all allegories or such parables it is. Hence if a man were dis-

Bellar. loco cit: Eccle. visib. non potest errare vat. 2

posed

Papists make the world the church

posed to deale in trifles, as *Parsons* doth, a man might ask him imperiously whether a corne field can signifie litterally and according to that the force of the letters and sillables vtter, any other thing than a cornefield, but let these trifles go. I would neuer meddle with such things as these, when I finde them, were it not that he made such a triumph, ouer poore *I. N.* and others of our better writers, not so much to discredit the parties them selues, as by them the church and truth of God. His second vntruth is, that here must be vnderstood the visible church, which is as cleane contrarie to the plaine euident and full interpretation of the parable giuen by our sauiour him selfe, so that *Parsons* boldnes is here a little to much to aduaunce of that something, which our sauiour in that place hath clearely plainly and in expresse wordes set downe clean contrarie, saying. **He that soweth is the sonne of man, the field is the world, the good seed are the sonnes of the kingdome, the euill seede are the sonnes of the euill one, that is the deuill.** Well therefore is the worlde and visible church one? Are the children of the kingdome that is, true members of the Church, only those true members which are in the visible church? Are the hipocrites in the visible church or the reprobate, who are in the visible church, are they onely the children of the deuill? are not the wicked which neuer make profession of true religiō so likewise? And who can marke the parable and the saying of it, whether it tendeth, which is to set forth the generall purgations in the end of the world, which is not of the visible church alone, but of all the worlde, and speake as *Parsons* speaketh. Who can thinke, when the deuill is the enimie which soweth, that he sowed onelye within the church, that the harueſt of the consummation of the worlde, is of the visible church onely, that the Angels shall gather the euill of the visible church onely vnto vnquencheable fire. Neither he must obiect here that which followeth, that Christ will send his Angels, to gather out of his kingdome all offenders, and those which worke iniquitie. For it is plaine that our sauiour Christ

The parable of the field expounded.

hauing interpreted euery member of the parable generally, doth applie it after perticularlye to the church not onely visible vpon earth, but then inuisible: for there maye be offenders and stumbling blockes in the elect; as in *Peter* twise *Barnabas* once. And so Christ saith in that generall purgation, not onely the world shal be purged from their wickednes, but the church from all hipocrites which worke iniquitie, and from all wicked works whatsoeuer. Neither must they vrge the first wordes of the parable. The kingdome of God is then the kinglye gouernment of Iesus Christ in iudgeing the quicke and the dead, not the church of God either visible or inuisible, as appeareth in that, he doth not saye, the kingdome of heauen is like vnto a field &c. but vnto a man, who when he had sowed &c. and the seruants had asked the question, shewed what order he would haue obserued in the day of harueſt, and so likeneth not the kingdome of heauen vnto the field, but vnto the man, for ordering that which is in the field. But he should haue compared it to the field, if either the church or the visible church should haue bin vnderstood here, and so the kingdome of God is not the church alwaies, but sometims the preching of the Gospell, *Math.* 13. 3. and sometimes the Gospell it selfe as in the same place verse 44. 45. then the sense of the parable is nothing else, but that the children of God are neither to looke for any through purgation in the world: but that rather in the last day, the day of the Lord, the world and the whole church, that which hath beene visible (and part of the Catholike church, which hath beene inuisible) shal be purged from all euill, and all offences whatsoeuer. Now what can he bring here, to proue the true visible church cannot erre, and be deceiued. And if it were so to be vnderstood, that the visible church should onely be purged in the last day, it doth not followe thereof, that the church alwaies should be visible in the earth, bicause then onely it should be purged. Last of all, though the church be inuisible in the world alwaies, and that there should be

corne

The church sometime lacking visible pastors. Act. 10. 19. 20.

corne and chaffe, that is, good and bad; yet the visible church alwaies may erre, as *Peter* did afore the vision of the calling of the Gentiles, which appeared vnto him, before that he erred in that point, and in that abolishing of ceremonies, both which were great errors, and of the euill there is no doubt. So you see how all this is to no purpose.

The last argument is; The Church shall continue vnder visible Pastors to the ende of the worlde, and thus saith S. *Paule*; *Therfore it can not erre.* Before we consider the consequent, we must looke vnto the antecedent, where we shall see the Papists grace as liuely obserued as may be. For first, he belieth the holie Ghost: then *Augustine*, and abuseth them both. Concerning the place of *Paule* he saith; **The visible church shall continue vnder visible pastors.** I aske whether he saith it expresse, or in sense and meaning? If you say expresse, we all knowe you lie: for he maketh no mention of visible or vnuisible; continuing or cutting off. If you say in sense; it had beene need you had shewed it to be so, seeing you will inferre on that sense a great argument; but that was too much, you hold it plaine inough. And when I can gesse no other but bicause he saith: *He hath giuen some to be Apostles, some euangelists, some prophets, some pastors and teachers, for the fit setting together of the Saints, the worke of the ministerie, and building of the bodie of Christ, vntill we come vnto the vnitie of fauh, &c.* He hath giuen them vntill we all come vnto the vnitie of faith: Ergo, he saith, till that time this visible church shall continue vnder visible pastors. I denie the argument, and say it is a sophisticall consequent, which laboureth to deceiue the simple, by the ambiguitie of speach. For in deed the phrase of speach is such which the Apostle vseth, as many times and commõlie it will implie that which *Parsons* saith. But when it is spoken of the outward benefits, ordinarie helpes and offices of the church, it doth not so, but onely noteth that vntill the time limited. God hath giuen the right and iust title of such things vnto his church: and when-

Disc. fol. 60. » »

Eph. 4. 11. 12.

The place of the 4. to the Ephesians expounded.

soeuer their great sinnes did not depriue them of the actuall possession, they are for those endes and those commodities which he had promised with them. And this will I proue manifestlie by conference of scripture, to be true. For the phrase: as the Lord promised to establish the throne of *Dauid* vntill for euer & for euer. *This kingdome shall be vntill for euer and for euer afore him.* Which promise is repeated, and a complaint added: *Thou hast made this brightnes to cease, and thou hast throwen downe this throne to the ground.* So God reserued the right of the kingdome to *Dauids* house for euer, kept the principalitie, and yet sometime the ordinarie meanes of actuall gouernment, the authoritie & the throne was taken away, vntill returning to the Lord, he turned vnto them againe, euen in the ordinarie meanes, induing them with the benefits & dignities of the same. The like may be said of that alledged afore, of the temple and seruice that was called his visible rest & presence vntill for euer: there to blesse the priests, people, &c: Which in right alwaies remained to them, and therefore prayed they in *Babylon* that waie. Yet as when they boasted the lawe should not perish from the priest, the councell from the wisemen, nor the worde from the prophet, nor the Lord woulde not forsake the temple *Iere.* 18. 18. and 7. 2. 3. 4. &c. yet the Lord did bring a slumber vpon them to take awaye their wisedome, the worde &c. and did vnto Ierusalem as vnto Sylo So is it here; the Lord promised that for the gathering togither of his church, and the building of them vp, vntill they come to perfection &c. he would giue them as his ordinarie instruments, some for gathering them togither, some for laying the foundation, and some for erecting them in a setled order, according to his written word, as namely Apostles, prophets, Euangelistes, pastors and doctors: the former hauing their offices, times and giftes fit for the foundation and setling of the church: the other continuing by right vnto the church vntill the ende of the world, all which though the Lord in euery age stirred them vp, as was necessarie

2. Sam. 7. 16.

Psa. 89. 36. 37

1. kin. 8. 4. 8. Dan. 6. 11.

Esai. 29. 11. 12. 13. 14.

ceſſarie

The church not alwaies visible in her ministerie.

ceſſarie in the diſpenſation of his owne wiſedome from time to time, yet he did it ſo, as many times they haue bin in woodes and caues &c. as in the time of *Elias*, and could not exerciſe the outward miniſtery for a time, as 1. *King.* 18. 13. but haue bin taken from the church and ſhut vp: ſometimes they haue bin ſlaine, and the church left deſtitute, vntil by & by the lord hath extraordinarily, raiſed vp ſome feeders and teachers to holde vp his church, and keepe the propagation of his truth in euery age, euen in the middeſt of darknes, and the heate of Antichriſt, vntill a time of greater light and outward glorie ſhould come. That this is the meaning of this text, and in this ſort according to truth and experience it muſt bee expounded; It is manifeſt by the reaſons drawen from the circumſtance of the text and courſe of ſcripture, and repugnancie which otherwiſe would followe. For if wee ſhould take it in your ſenſe and ſignification of this phraſe which you bring; it would firſt followe that as the Apoſtle promiſeth this generally vnto the whole church vpon earth, without any limitation as you alſo graunt: it would followe that no congregation of that Church ſhould be without theſe miniſteries, at the leaſt ſome of them. But that is falſe, as appeareth by the 19. Act. verſe 17. where *Paul* found ſome diſciples to the number of it, when they had beleeued in Chriſt, and they were baptiſed into the doctrine of *Iohn*: yet had they none of their officers with them vntill he came vnto them: yet were they a church, and a true church of God vpon earth, and ſuch as this promiſe of God apperteined vnto then, and after this, the Lord gaue them theſe, and manye other viſible ornaments beſides. Secondly, if the ſame were ſo ſtrictly to be taken, it ſhould followe that the Apoſtles ſhould remaine, yea and that all churches at the laſte ſhould haue the ordinarie miniſterie of teachers, exhorters &c. For I would vrge that he handled the vnitie and communion of the church, in all and euerye part vpon the earth; as one faith, baptiſme, God, miniſtery of Apoſtles, prophets, and for the gathering togither &c. vntill

The Church not alwaies visible by her ministery Act.1. Mat.28. Gal.11.

till &c. for all this latter sentence is knit, as well vnto the first sort, as the latter. But it is plaine that there are none, no nor haue bin many a daie Apostles, who were chosen immediatly by Christ, had seene Christ 1. *Cornth.* 9.1. so it should appeare that diuers churches in *Lystra*, *Iconia*, *Antiochia*, were at the first without this ordinarye ministerie, till *Paule* and *Barnabas* returned, and by collection of voices ordeined elders in euery congregation, Act. 14.21.22.23. &c. And if the Lord denied not this truth vnto them, because in conuenient time after their calling, he gaue them the meanes to binde them vp: why may not the like be said, when as hauing caused in all times pastors for to keepe and stir vp his Church, yet afterward they be slaine, and he suffereth them to be taken awaie, and leaueth them to their priuate reading, praiers, meetings, and conferences, vntill he shortlie after shall stir vp those ministeries againe, for the propagation further abroad, for increasing and keeping the number of them dayly according to his practise.

So then it is inough if the Lord leaue them not altogether destitute, but as farre as he seeth it necessarie for their saluation and his glorie, so farre to furnish them with his Ministerie, as by them the ordinary meanes may be kept & built vnto eternal life, though the church want them sometimes: and so this agreeth with the same proportion which the Scripture holdeth, in shewing what is Essentiall and what is very necessarie, and yet not essentiall to them, so farre graunted, as hee seeth necessary for his glory, and the trueth of his promise, to hold them vp euen vnto the end of the world. And so farre denyed, as seemeth good to him to correct them, and to shew that he is not tyed to his owne Instruments. And so in deede it agreeth with that plain prophesie *Apo.* 11. from which otherwise it would disagree. Where and-ling this matter of the cõtinuall building of the church, there he sheweth that Christ had his Temple and Altar, and they which worshippe in it: that is, hee cared to buyld his Church euen in the middest of persecution.

when

The Church in her Ministery not alwaies visible.

when it was troden vnder foote, yet he gaue power to two or a fewe witneſſes to propheſie and preach mightelie, which yet were ſlaine for a while, and the Church left without theſe outward helpes; yet within a while the Lord rayſed them, that is, other in their ſpirit & power, to vexe and ouerthrowe many, yea and to conuert many others, that they ſhould geue glory vnto God. verſ. 1. 2. 3. 4. &c. verſ. 8. 9. &c. verſ. 11. 12. 13. &c. So then wee may conclude, that God hath geuen the right and due of Eccleſiaſticall and viſible Miniſterie vnto his Church, vnto the end of the world, and will neuer depriue them ſo farre, of theſe Inſtruments, but that by them they may be gathered and built vnto eternall life, vntill the ende of the world, Now whereas you ſay, They ſhould contynue vnder viſible Paſtors, vntill the end of the worlde, meaning by contynuance, they ſhall not be one day or houre without them, and by viſible, not only outwarde inſtrumentes as all men are, but famouſly knowen vnto the worlde, &c. You ſee you are deceyued, and haue gone cleane beſide the ſence of the Apoſtle, and the trueth of the matter.

Now whereas you alleadge *Auguſtine*, he doth not little or much gather any ſuch thing as you doe of viſibilitie, and vnder viſible Paſtors, neither ſpeaketh any thing of paſtors at all: but handleth the latter part of this ſentence onely to an other purpoſe. Where ſtill wee crie: note your integritie in alleadging of Doctors. But now hauing ſhewed how your Antecedent in your meaning, is not, nor cannot be true at all, and ſo is not proued by this place of the Apoſtle, nor of *Auguſtine*, who hath no wordes of that matter. Let vs come vnto your Argument, and graunt a while your Antecedent. Your Argument is this. The true viſible church is vnder viſible Paſtors: *Ergo* it cannot erre. Is not this a good argument think you? Doeth not the Apoſtle plainly confute it, when he ſheweth that the builder may builde vpon the foundatiou, hay, ſtubble, &c, as well as golde, ſiluer, &c? Doe you not proue after that for the time of the 1. Cor. 3.

Absurdities that followe of Parsons Assertions.

newe Testament, the Scribes and Pharisies were visible Pastors? Doe you hold, they did not erre in faith? Or did not the Church then vnder them erre in faith? Erred not the Disciples euen vnder Christ in faith? Reade *Iohn 14.9.vers.22.* Your place of *Augustine*, which affyrmeth only that the Church of all Nations is not perished, is a weake proofe, that she cannot be deceyued in faith, or bring others into error. It is not worth the answering. We haue examined your Arguments, & found them lighter then vanitie it selfe. Now let vs looke a little into your assertion, and see what confusion and falshode there is in it.

First you say she cannot be deceyued in faith. You make no distinction of being deceiued in faith, and to be deceiued, so as the foundation is cleane ouerthrowē, and to be dece aued in faith, so as the foundatiō be kept. VVhich distinction if it be not held, it is wicked, which he sayth, and such as he wil proue the Church of Christ, in which *Peter* and the Apostles were, to haue beene no true visible Church. For this point God is the God both of Iewes and Gentiles, and will iustifie circumcision and vncircumcision by faith, is it not a point of faith? yet *Peter* and the whole Church of Ierusalem with him, erred and were deceaued in the matters of faith, before *Peter* receaued the vision and instruction from heauen. So did *Peter* in the abolishing of Ceremonies, of diuersitie of meates, as *Actes 10.32.33.24.* Those of the church which held that the Ceremonies were necessarie vnto eternall life, were they not deceiued in faith, vntill they learned farther? The like handling hath he made of the teaching of errors, when hee denyeth the Church can teach any error, not distinguishing betweene deadly errors, and errors which are not deadly, as S. *Peter* doeth when as he may haue the experience of many examples, to make that euen palpable vnto him, that they may teach errors as you doe, euen in faith: as they which hold rebaptization against *Augustine* and others.

Rom.3.29. 30.

Act.10.3.4.5 & 11.12.&c.

Act.15.7.10.

2.Pet.2.1.

Last of all, when he saith, the true visible Church cannot

The true Church may erre, & how.

not erre in faith, be it he meane deadly. Hee doeth not tell vs whether he meane as his wordes and reasons lead vnto, that the true visible Church; that is, that Church which hath the true doctrine and profession of it, in the ordinarie and outward ministerie, teaching & preaching the trueth of doctrine, &c. whether that can fall into error yea or no? the elect members either not falling at al, or returning, which I haue prooued manifestlye that it may be. And the Apost. when he saith, the Israelites, with whom was the **Adoption, Glorie, promises, couenants &c.** of whome came Christ, and therefore were the true visible Church, *Rom.* 8. yet they left the righteousnes of God, and cleaued to their owne, which is by the Lawe, and stumbled at the Rocke of offence, as the Romish Church hath done. Now if he holde, the true visible Church, cannot be so deceyued, as she should forsake the foundation, and remaine the true visible Church: wee graunt it, and he needeth not such argumentes, as he hath alleadged to proue it in that sence. Therfore let him take it, & make of it what hee can, he shall not prooue any erring, but that which was then: the true visible Church now is not so. And thus wee haue finished these two pointes, which he would haue of the being of the catholike Church, that she should be visible, and vpon earth, that the true Church cannot be deceiued in faith.

Disc. fol. 61. a

Borrowed out of Bellarminus dictates quest. 3 de ecclesia. notis &c. where beside he hath altered his masters methode, he hath left out the third rule, vz. The marke must be inseperable from the thing marked, &c.

Now we come to his rule which he giueth vs of true markes of the church. 2. Then his confutation of our marks, 3. and the confirmation of their owne. His rules of the markes be three, though the booke from which he stole them, and hath taken them almost worde for word, setteth downe foure. But let vs see what they be. The first is: **The marke should be better knowen, and easier to be found out, than the thing marked by it.** Which is a good rule, if it be vnderstood of these which can discerne of markes, otherwise for an vnable man, or one which can not discerne, it is not true. For the marke may be to suche a one as vnknowen, and hard to be seene, as the thing it selfe, though it be a good and iust

Parsons marks of the church.

marke. His second rule is; **That the marke be onelie proper to the thing marked, and not common to other**, which is a good marke, so he doo not peeuishlie vnderstand it, as afterward he doth **Proper**, that is, which can not be chalenged of others, and so he shal not bring any marke, but the sinagog of satan will be readie to chalenge it in outward shewe, as well as the church of God. His third is, **That it be such as our forefathers vsed in the primitiue church, to proue their church true against heretikes**: which also is good, if by our forefathers of the primitiue church, he meane the Apostles. But if otherwise it is plaine by his application of this rule in his and our markes after, so it sheweth: he is peruerse in diuinitie, and peeuish and ignorant in reason. For what diuine would giue that for a rule to discerne of the marke of the church, which was discerned best, and by the best, yea true and onely marke, before those fathers he speaketh of euer liued? Againe, who is so ignorant, as to set downe that for a generall rule, which was proper to some time, matter, age, &c? For wee are not bound to their markes, except they were good. We are not bound to all their markes: for they had some proper to their time for outward markes. They may be altered in diuersitie of times, as visibilitie of the same ministerie, in doctrine, discipline, sacraments, according to Gods worde. In the time of the oldest fathers, who liued in the peace of the Church, before it was corrupted, a marke of the Church: but in the time of the Apostasie and falling away, it could not be so, but then to cleaue to the trueth of the scripture. In the wildernesse, in persecution, &c. it was a marke of the Church, as I haue touched before.

Disc. fol. 42. b Calu. inst. in lib. 4. ca. 1. sect. 7. 8. 9.

Well, we will come to his confutation of our markes. He saith out of *Caluine*, we hold two: the true preaching of the worde, and the right administration of the Sacraments. Or if you would take them so: but come in three members, the right gouernment of the church in the true preaching of the word: administration of the Sacraments, and exercising of discipline, or ecclesiasti-

call

Our markes of the true visible church vpon earth.

call censure for the ministers and the people, according to the word of God, and so they shall be markes of that true church, which is visible on earth: and so alwaies the scripture noteth out these to be a true marke. They continued in the doctrine of the Apostles, in breaking of bread, & praier. And so saint *Paule* describeth the true visible church, by his true visible markes. One bodie in Christ, but many members with their seuerall actions: teachers to teach, exhorters to exhort, elders to rule, deacons to distribute, widdowes to shewe pitie. And Ephe. 4. so 1. Timoth. 3. Thus are the true markes of the visible house of God in the world, which if they be in part, some as the first and second, and in trueth, may make a visible church, though maimed, sicke, &c.

Act. 2. Rom. 12. 6.

Now let vs see, what be his reasons, why he dooth refuse these. First, he denieth that although they be priuiledges of the true church, and be onely found there, that yet they can not be any markes. Why so? **Because they are as vnknowen, as hard and obscure, as the thing we seeke for. For what the Church is:** I answere, you haue doone well to adde in your words **(to vs)** and so it is good reason. For when the God of this world hath blinded you, that you can not see and discerne the cleare light of the Gospell of Iesus Christ: So then it can not be a good marke for you. For no marke can be a good marke to blind and obstinate heretikes, such as you are. Otherwise seeing the true preaching of the word, is so manifest in the true interpretation of the scripture, according to the proportion of faith, phrase of scripture made plaine by conference of text, according to the course of the text, and all circumstance of time, place, &c: and so mightie in power, as the Apostle saith, *If it be hid, it is hid onelie to the* members of satan, which wilfully blind themselues, and are ignorantlie kept of him in blindnes and infidelitie, that they maye perishe. Wee doubt not to keepe it still a true marke for all this reason, and so by this argument, we might proue no marke a good marke of any thing whatsoeuer. For to him that cannot see, nor

Disc. fol. 62. b

1. Cor. 1.

Heretikes chalenging the markes of the Gospell.

cannot anye whit discerne, nor are not taughte it; to them it is no more knowen, or easie to be founde, than the thing it selfe. Therefore these who by the preaching, &c. haue their eies opened from darknes to light, from the power of satan to God, so they can discerne by it the true church, by which as by an instrument, they are brought of the spirit of God to the church, and are kept in the church. But nowe I perceiue that this man would haue such markes, as they that knowe not that there is a church, should know the true church by them, and they which beleeue not, there is trueth vnto saluation, should beleeue by certeine markes the trueth of this church vnto saluation: yea though they learne to take vp no generall and plaine grounds first, which may be manifest, whereby all the rest may be tried.

The second reason is; **They are not so proper to the true Church, but that euery hereticall congregation, in the sight of the world, may chalenge it vnto himselfe.** In which reason, see howe he windeth and turneth himselfe, and yet can not get out before his second rule, which was; must be proper to the church, not common to others. When he can not denie but that the true preaching of the word, and right administration of the Sacraments, were proper to the Church, and her alone: he must now giue vs a newe marke, that it must be so proper, as no hereticall congregation in the sight of the world, should chalenge it. For what will not heretikes chalenge in the sight of the world, seeing with their father the diuell, they can chaunge themselues into an angell of light? can not they chalenge that they holde the true faith of the Apostles, and all Christians, in the sight of the world? By this reason our Sauiour Christ gaue no right marke of true teachers; *Ye shall knowe them by their fruits*: that is, by their true doctrine and christian life, seeing in your iudgement, in the sight of the world, they may chalenge the preaching of true doctrine, and a christian life. And you shall see anone (*Parsons*) when wee come to the markes you bring, we shall find you will be loth to stand

Matth. 7.

to

Parsons reasons confuted whye he refuseth the markes wee set downe of a visible church Luk. 1. 2. Timoth. 3. 4.

to this interpretation, as indeede you were mad if you would: for so nothing shall be a marke of anie thing, nothing shall be proper: and so true faith and a godlie life; to walke afore God in all his commaundements and ordinaunces vnblameablie, can not be a marke of a Christian: for in the sight of the world, an hipocrite, vntill he be discouered, will chalenge faith, and this good life, in the sight of the world.

Thirdly he refuseth the markes, because the fathers did neuer vse these two markes against the hereticks of their time, but rather did reiect them when they were brought for markes by hereticks as these are nowe. And this is false, as appeareth by *Augustine* his sentence following, who hauing shewed against the Donatistes, that they must leaue their owne sayinges, and that there were the bookes of the Lord, to whose authoritie we both consent, we both beleeue, we both serue, there let vs discusse our cause. chap. 3. in the beginning. *Libro de vnitate ecclesia:* he concludeth in the ende of that chapter, that the worde of Christ the head of the church, must shewe the church saying. **Therefore in the former times, the word of God sounded by the prophets, then by him selfe when hee was made flesh, and dwelled amongst vs, after by the Apostles, whom he sent to preach euen vnto the endes of the earth, in all these therefore is the church to be sought. But because euill speakers for the most part, turne manye things against others, or things for another cause, against whome they will, and to whome they will, manye things being set downe figuratiuely and obscurely, to exercise mindes indued with reason, or thought to be consonant and agree sometimes to a deceitfull interpretation, therowe the images of a darke saying, or the sense of ambiguity: I also preach and set forth that we chuse all these things which are open and manifest. which if they should not be found in the scripture, there should be no monuments when or wherby the shut and hide things should be opened, and the obscure and darke made light and plaine.**

VVhere we see *Augustine* plainely sheweth, that a true

note

Our markes of a visible church one, and the same with the fathers.

note of the church must be out of the scripture, to deliuer all doctrine plainly and manifestly in preaching and writing, and that especially in the doctrine concerning the Church: yea and he preuenteth the obiection which *Parsons* bringeth that interpretations are doubtfull, obscure, as hard to finde as the church in our matter which we seeke for. But S. *Augustine* giueth the answere, that except we must so preach, and set forth all doctrines, and the doctrines of the church, as we chuse those thinges, which are open and manifest, certaine and sure, and by the true interpretation of the scripture proue both the church and doctrine of the church, yea all harde matters of religion, and so to be certainely knowne and made plaine. He saith: there is nothing from whence darke and shut things may be opened and made plaine, so this doth euidently conuince him. Let vs see his proofe. As for that he bringeth out of *Augustine*, he saith: **The Rogatists, Donatists and other heretikes did labour that their errour may be named truth, and their wickednes iustice, for the sacraments and scriptures which they helde for a shewe and not to saluation.** To this I answere, first that S. *Augustine* in that place, being about to shewe, that the good things of God as golde, prayer, sacraments &c. are his good things: heretikes and idolaters (saith he) woulde not arrogate vnto them selues those things, vnlesse also them selues were seduced by the seduced multitude and company of people when they are beleued, and such honours are giuen to them, that by them they might haue power to saye such things, and of challenging such things, that the error might be called trueth, and their wickednes righteousnes, because of the sacramentes and scripture which they held for a shew to saluation. Where wee see *Augustine* first noteth the cause why they challenged that, because of the easines of the seduced, to giue them that honour because they held the sacraments and scripture for a shewe. So by this meanes indeede if the people will giue them this honor, that they held the truth, preached the truth, because they haue the sacraments, and holde

Discou. fol. 63 a.

the

the ſcripture for a ſhewe, then indeede they deceaue the ſelues: and ſo if, when we giue true markes, as ſenſe and mouing to a thing, life and propertie to reaſon vnto a man: if he will ſuppoſe a liuely picture of ſenſe and life to be life, the inuention of an Ape to be reaſon, they maye quicklye be neuer the wiſer for any markes, and you would abuſe vs too much, when you ſaye S. *Auguſtine* reiected the marke which we giue, for he doth not ſo. Wee are not ſo madde (*Perſons*) as your running witte imagineth, that we ſhould giue the outward vſe of the ſacraments, and holding of the ſcriptures to be true markes of the Church. For there we ſhould hold almoſt you for the church. For many keepe the ſacraments, and holde the bookes of the ſcripture as you keepe the bookes of the ſcripture, and the ſacraments of baptiſme, yet wee hold you not of the church. If you had not bin ſenſeles therefore in this point, you might haue ſeene a great difference, betweene holding of the ſcriptures and ſacraments, and betweene the true and powerfull preaching and interpreting of the ſcripture, and the right applying of the ſacrament to ſeale vp that doctrine. And what a conſequent of vexation is this: *Auguſtine* caſteth awaye the falſe challenging of the truth, in that which is not truth, becauſe of the ſacramẽts and ſcripture, which they holde for a ſhewe: Ergo he caſteth awaie the true preaching of the word, and right adminiſtration of the ſacraments, from being true marks of the true viſible church. Haue you ſo much logike, or reaſon or ſenſe, chuſe which you will (*Perſons*) as you cannot diſcerne betwene ſcriptures, and the true interpretation of the ſcriptures, and to thinke he which denieth the one, denieth the other to be a true marke of the church: then you will deny true godlines to be a marke of a godlye man, becauſe an vngodly man will challenge it, becauſe ſome haue a ſhewe of it, and haue denied the power of it: yet godlines is a true marke of godly men, and of the childe of God. You will denie the skilfull making and applying of all herbes, plants and other things in medicines skilfully according

S. Auguſtine reiecteth not the markes which we giue.

Of the marks of a visible church.

to the sound knowledge of the patient, disease, medicine &c: to be a good marke and note of a phisition, because you or anie man, who is not so senseles as you are here, will denie these, or any of these herbes, medicines &c. to be a note of a good phisition. And thus hauing answered *Parsons* reasons against our markes of the true visible church, we may conclude for all his second exception, euen by these rules which he giueth vs, that there are the true markes because so S. *Luke* describeth in the second of the Act. A visible church which was knowne to be the true visible church, and differed frō a false visible church because it is more easie to knowe the true interpretation of the scriptures and administration of the sacramentes, because that is the waye to knowe when we haue in truth, antiquitie, visibilitie, succession, vnitie &c. which you after bring for your markes, and by this the true church. And these properties of the true church are not onely found, to be of the catholike church, but a visible companie of the catholike church, whereas without this, none can be knowen to be a visible church: and if they will not yeeld to this, to be anie of the church at all. Secondly because they are proper to the true church, for they are onely found in her, as *Parsons* him selfe hath graunted, and therefore are proper to her, because hee will not denie, but that alwaies the true visible church, and onely the true visible church, hath these markes. Last of all, although that bee no necessarie marke, wee haue found that both the fathers haue alleadged it, as the true marke against heretikes, and do holde it for a true and necessarie marke.

Nowe let vs come to his marke. His marke is: that the true church is * catholike, and hee expoundeth it out of Augustine and imagineth that the catholike church, is that which is spread ouer the whole world. And out of another not long after him, that the vniuersall is that

Discouer fol. 63.a

* Here Parsons hath plaid a notable point of leiger du maine. For Bellarminus whence he borrowed these markes verbatim, hath made these 4. 1. antiquitie 2. succession 3. consent 4. vnion to the Bishop of Rome, one head &c. Parsons hath left out the 4. point because that would not holde, and hath put in the note Catholike in stead thereof. followeing Staphil. Engl. fol. 49. b. by the word catholike the papists meane Wonnish Hard. Conf. Apollog. pag. 16. b. 196 a. 101 b. 241. b. 266. b. Hos. de expresso verb. Eng. fol. 41. Brist. Motiue. 1.

which

which holdeth that faith, that hath beene held 1. generallie, 2. euerie where by all Christians, 3. euerie where and in all times since the beginning. Of these interpretations, in regard of him we care not which be taken, in regard of the article of our faith, the first is rather to be chosen. For that article teacheth vs to beleeue an vniuersal church in heauen and earth frō the beginning, which is vniuersall, though there were but fiue aliue in the earth of the true church. For if that article teach it not, no article dooth teach it, & therfore so much we must adde vnto *Augustt*. Nowe let him take which of these interpretations he will. First wee saie, that the firste can not bee anye good marke of the visible church in that respect it is visible, or note it out a visible church, bicause that is the note that setteth foorth a certeine maner & disposition of the vniuersall, & one true church, to be spread abroad in diuerse places here on earth, for the lawe, and after vnder the Gospell, &c. And many be members of the true visible church, which (as I haue shewed afore) who are not of the catholike church: and it may be catholike that is dispearsed in heauen and all the earth, though it be not visible, no not to some members of it, as in the thousands in Israel to *Elias*, as Augustine himselfe doth witnesse of his saying in regard of the part vpon earth of the church, which sometimes in the tranquilitie of minde, appeareth quiet and free, but sometimes is hid, couered, and troubled, with the waues of tribulation and affliction. As also when he saith: They which haue beene most strong, and could vnderstand the deceitfull words of heretikes, were a fewe in deed, in comparison of the rest. But yet here they stand mantullie, endured banishment for the faith. Some laie hid throughout the whole world, and so the church which groweth throughout all nations, was preserued in the corne heape, or corne floore of the Lord. So then, although it be true, *We must beleeue the Catholike Church:* And the true church is catholike in heauen and earth, &c: yet this can not be a note of the visible church, neither can it be a note of the true

Marks of the Romish church, no marks of the catholike church of Christ.

Catholike, no note of the true visible church.

church, to distinguish it from the false. For the false church is may be catholik, in this that it be spred throughout the world, as is the true catholike church: this is part in heauen, part dispersed throughout all nations: so the false is part in hel, part dispersed thrughout al natiõs. So we take vp this, not to note difference betweene the true church and false, but that we may professe to beleeue contrarie to that which our selues behold, that for the beeing of a multitude in heauen and throughout the whole world, hath liued by one life and nourishment, the children of one father, and the members of one body. So then you see, the inuisible true church is onely the Catholike church in heauen, and throughout the earth, is the onely and true Catholike church not bicause she is catholike, but bicause she is the true church, so beeing dispersed is catholike. We confesse the true church is catholike, and if with catholike you ioyne christianitie, we confesse the true church onely, is the christian or catholike christian church. The fathers in deed do speake commonlie without any addition, saying the catholike church, but then many times the church by excellencie is put for the true church. Nowe let vs see how you can make this a certeine note. You are craftie, you will not applie your rules to your owne marke. How can you make this a propertie of the true church, except you adde holie, and saie, holie catholike? Is not Catholike by it selfe considered, euen as *Augustine* expoundeth it, *generall*? Whosoeuer dispearsed throughout all nations of the world common to the wicked and infidels, may not they, and haue not they often beene dispearsed throughout the world? Againe, dooth not your owne testimonie conuince you, which you bring out of *Augustine*, when he saith: **All will seeme to be catholikes, calling others heretikes besides themselues.** And so by your reason to vs, it can not be a good note and marke of the true church. Last of all, Tell me I pray you, is it not as hard to vs, or to any, to find out the true church, as the true dispearsed church throughout all the world?

Is

Catholike church catholike faith.

Is it not as hard to know, where be the honeſt men diſperſed throughout the world, as where be honeſt men? Yes a body of any wit would thinke it. For it is eaſier to find out good, then good in all the world: & as our reaſon can ſooner comprehend good it ſelf, then good thoroughout the world: ſo faith can ſooner beleeue a true church, then beleeue a true church throughout all the world, thogh true faith beleeueth both, & holdeth both vnto death, teleth her ſelf to be of the true church, where ſhe is of the true catholike church throughout the world. Again if you ſhal take the ſecond in al thinges, it cannot well expound the catholike church. **Thoſe which hold that faith which hath been generally held by all Chriſtians, euery where and at all times ſince the beginning.** For then three or foure men alone, may bee the Catholicke church, who as yet be but members of her, ſeeing three or foure may hold that faith: but rather the true catholike and vniuerſall church, is the number of all thoſe which haue and doe profeſſe the ſame one and true faith, which hath beene alwayes from the beginning. But let it be ſo, let this be a true note of the true church, yet according to *Perſons* exceptions againſt our markes, it is not to them a good marke. For firſt we can tell him, it is as hard for them to proue vs to beleeue they holde that faith, which hath beene held of Chriſtians euerye where in all times from the beginning, as it is for them to reprooue and we, to hold, they are the true Church, although in deede to vs, hauing our eyes opened, wee can firſt finde, who holdeth the true faith, and then who are the true Church.

Secondly, according to this ſecond exception, with him it ſhould be no true marke of the true church. For all heretikes may, & haue alwayes challenged the ſame faith, which hath beene held of all Chriſtians, alwaies, and euerie where, and that in the ſight of the worlde, though not according to trueth. He that denyeth this, will denie that euer there were any heritikes, and *Perſons* may knowe, that as many heretikes as in the ſight

A proper marke of the Catholike church can not be a proper marke of the visible Church, for then one generall agreeing to the whole: the other particuler, and agreeing but to a part.

of the world, can chalenge the true interpretation of the Scripture, can challenge the true Fayth in the sight of the worlde. For the true interpretation of the scriptures conteyneth in it the setting foorth of that true faith. Now him selfe hath saide before, that all heretikes may in the sight of the world, challenge the true interpretation of the Scripture. Therefore let him conclude, that to him, his marke can be no marke of the true Church, though it be to vs. Now the trueth is, this marke is a good marke of the true Catholike church, for euery parte of the Church in heauen and earth, haue held and doe hold this faith he speaketh off. Now that which is a proper marke to all the catholike church, cannot be a proper marke to the visible Church, which is but one part. For that which is proper to all my bodie, cannot be proper to my hand, and this hath beene sufficientl, touched before. Now that the catholike church is (as he saith) a church planted by the apostles, & spred abroad euer the whole world. We graunt to be true, as in respect of an excellent part, and that all congregations which afterwarde being in corners, or set vp by some one or a fewe; contrarie to the faith of the Churches receyued, cannot be the true Church. All this we graunt, and the testimonies you bring out of *Augustine* will proue it.

Now because you are so liberall that you will graunt your aduersaries to iudge whether this marke agree with your owne church. VVe take your offer, & affyrme that it agreeth to ours, and not to yours. VVee alwaies saide, wrote, preached, and professed in life & death, that we hold that one faith, which hath beene from the beginning of the world, held euery where of al true members of the church, which is the faith which is conteyned in the scripture of God, as all true Catholikes haue euer defended according as *Hilarius* saith *lib. 4. de Trin.* Therefore let vs followe as a Canon of their owne hath. *Si quid autem. 24. 23.* What is more vngodly then to holde an vngodly doctrine, and not to beleeue those that are most wise and learned, but all these fall into this kind of ignorance as make not their recourse to the wordes of Prophets, to the

What faith wee hold.

wrytings of the Apostles, and to the authoritie of the Euangelistes, to learne the knowledge of the trueth in any obscure point, but will needes trust to their owne wit, and therefore they become such blind Maisters of errors, because they list not to be Disciples of the trueth. If we must haue our recourse to the Prophets, Apostles, Euangelists their wrytinges in euery obscure matter, then much more in euerie plaine matter. For if all hard matters be there, plaine matters are there also. Ye see (as this Canon witnesseth) all trueth of Religion: So then this faith is the faith we hold, & the faith which all the church euer held. That faith is conteyned in whole and parte in the Scripture: Your faith is not so, therefore your faith is not the true faith, and you are not the true church. Now when hee commeth againe, and telleth vs out of *Augustine*, that whatsoeuer Congregation of heresie sitteth in a corner, shee is a harlot, and no mother: wee affyrme it is true that a whore is (where so euer she sitteth in corners, or in open street) a harlot, let it be at Rome in the opē Stewes. But a chast woman is chast, though feare hath driuen her into corners: & the congregation of the true faith is a mother & no harlot, though she be in corners, or in the wildernes. The second mark which you bring of the true church is antiquitie, and that is: That the true Church, is before all heresies from the beginning, and this is prooued by many places to which we are sent. But I will not bestowe any labor, to seeke the proofe of that which I knowe: All Christians (as I am perswaded) will graunt that this is a propertie belonging to the true church, and it is graunted of all. Yet this is not a visible marke of the visible church, for it is common to the visible and inuisible, to the part of the church in heauen, and all in earth: they haue beene alway the elder in the grace, &c; then the malignant church. And as you tell vs after, that you did not hold old bootes better then newe: so we tell you, wee hold the old golde best: and therefore of all doctrines, order of gouernment, &c, we find and hold the doctrine of the Apostles, and the gouernment which they haue set

Dis pag 64. a

Apoc. 12. 14. Borowed out of Bellar. word for word quest. 3. de eccle. 34. lines together.

Antiquitie a propertie, but not a marke

set downe in the scriptures, the purest, the perfectest, the best, and as we knowe your age to farre vnder them, soe we account the budding againe of their doctrine better then the graie heare, or your newe inuentions. Yet as this is most true, yet it will be but a simple perswasion to say: Our religion is the eldest, and therefore the true, except you first proue it to be the oldest. And how will you do this you will shewe the author of our newe doctrine, the newe doctrine, then the time, the place, the resisters of it, the imbracers of all notable alterations, and of the doctrine of your aduersaries, But this can they neuer shewe of ours: Ergo we are the oldest.

First I answere the argumēt is naught, but the antecedent much more false. For although you cannot shewe this of all other heresies, and be it of ours which yet is more false, yet if this maye be shewed of you as it maye, what will this argument helpe you? You will saye that is our saying, and therefore it will not serue: we answere the other is your saying, and therefore it will not serue, and then is not the time well spent of you, when you call so hotely for a disputation, when as you make such arguments? Now your antecedent we vtterly denie, and you haue nothing to proue it. Belike you thought the number of six woulde astonish vs, so that we should be driuen to our wits ende, so that we should haue forgot to denie that which al our writings, disputations &c. haue proued to be otherwise. This sheweth (*Parsons*) you haue much idle time, when you set down six things, and could proue neuer a one, when you haue all done. I were wisely occupied, if I would repeat that, and say it of you, as you haue done of vs. Let such doubtfull questions go, and take this for an answere, and let this whet your witte. Proue you that we holde any doctrine for religion, which the prophets and Apostles held not, and we will yeelde wee are not of the olde church. Proue you that any doctrine that you holde contrarie vnto vs, that it is according to the prophets and Apostles, and wee yeelde you antiquitie. But this we admonish you of that you bring not these

witnesses

witnesses from men, or their writings; but from them selues, especially not from your owne church which is the partie that hath the question with vs. Nowe for to take a long labor, and vnnecessarie to shewe these six things of you in particulers it were tedious, and it standeth not with our leasures vpon euerye vaine challenge of you papists, to do a newe that which is done in some of our bookes and writings not long ago. But generally this out of the scripture I say, the author was Sathan and his 2. *Thes.* 2. 9. Apoc. 16. 18. 14. working in many members, but effectually in the man of sinne; Antichrist the beast 1. *Timoth* 3. 4. which is not one man but a successor of a wicked and spirituall tiranny and apostacy, and a generall departure from faith in the church 2. *Thes.* 2. 3. as is shewed by his beginning and growing vnto a full mesure, which from the Apostles time vnto the punishment of all vnbeleeuers, hath specially bin made full in the end of the world. *Ibidem* verse 10. 11. and by the title of the beast &c. which in the scripture *Daniel.* 7. is put to note one kingdome and estate, lastly, by his long and greate worke in kingdomes, nations, kinreds and tongues, his false prophet the Romaine cleargie, with his three spirits of the deuill, the Cardinals, Bishops, and the other sorte of priests, Friers, Nuns and Muncks and now Iesuites as todes haue and do come out of the mudde of error, and spirituall and filthy boasting of great miracles, done in great power and force as you Iesuites do nowe by *Parsons* Apoc. 16. 13 14. His newe doctrine was a generall departure from the true doctrine of faith in the spiritual nature of God and the Trinitie not to be corrupted in images and the idolatrous worshippe of them: whereunto, in the same matter may be added that in their testamēt come abroad on *Ioh.* 1. 1. verse in condemning vs for holding that Christ is God of him selfe: they consequentlye holde as *Genebrardus* also defendeth, that he is begotten God as he is begotten the Sonne, and so begotten, making a reall distinction, there shall be one God vnbegotten, and another begotten, cleane contrary to all defence

Sathan the father of Antichrist of Rome and the founder of his false religion.

Apoc. 13 12. 13. 14.

of the fathers, who as *Anselmus* and *Damasus* conclude εχτων υπαρξεως τροπων διαφοραν εγνοουμεν ουδε εκ της ουσιας, we vnderstand the difference from the maner of personall being, and not from the essence. And a councell of your owne saith, speaking of the one and simple essence of God: and that thing is not begetting, nor begotten, nor proceeding, but it is the father who begetteth, the sonne who is begotten, the holy ghost proceeding, that the distinction should be in the persons, the vnitie in nature. *Lateran. Concil. 1. Canon. 1. de fide cathol* And further from the person of Christ in making a peece of bread to be turned into his body, and the same to be in more places; which is conteined in heauen vntill the time of restoring all things, and like vnto vs in all things, sinne onely excepted: from the doctrine of his office, of kingdome in taking vpon him the honour, titles, right and power of god, vniuersall bishop, chiefe priest, head of the church, and turning his gouernment of his owne officers pastors, teachers, elders, into the gouernment of his Cardinals, Archbishops, Lordbishops, priests, friers &c. and his lawes into their Canons, orders, ordinaunces &c. 2. *Thes.* 2. 4. 1. *Peter* 2. 2. 25. & 5. 4. & 1. 2: *Iames* 4. 12. *Ephes.* 1. his priesthood by setting vp, a reall and outward sacrifice of the bodie of Christ. *Heb.* 16. 20 and 7. 16. 27. and 11. 13 15. 26. 27. &c. and his propheticall office in teaching the doctrines, precepts, and commandements of men, *Mat.* 15. in the manner of his outward worship by it in the sacrament &c. not according to God his worde, but their owne inuentions *Deut* 12. 1. *Cor* 11: In ceremonies, not content with them, to serue onely for outward and necessarie order and comelines 1. *Cor.* 14. and to square thē according to the rules of the glorie of God: edification, auoiding of offence, of vnnecessarie and superstitious remembrance of gentilisme or any idolatrie: but also to bring in superstition and orders to binde the conscience: as difference of meates, daies, times, worshipping of Angels, humilitie of the bodie in not sparing it; according to mans wisedome: forbidding of mariage &c. 2. *Collos.* 16.

Act 3. 21. Heb. 2. 17.

17

Antichrists birth and growth.

17.18.19.20.21.22.23. 1.*Timoth.*4.1.2.3.4.&c. The time when Antichrist began was in the Apostles time, straight after the Gospell was come abroad, for then the mysterie of iniquitie began to worke. 2.*Thess.*2.7.1.*Ioh.* 2. Then was he in the beginning and conception. But bicause that which withheld that, was togither with the preaching of the Gospell throughout the world, the ouerturning of the Romane Empire, which withheld (vntill it was taken away) the birth came not vntill long after, 2.*Thess.*2.6.7. for Antichrist coulde not come to haue his souereigntie, and spirituall tyrannie, vntill the the Romane empire was destroied, according to *Irenæus*, *Tertullian*, *&c.* Neither vntill togither with the decaie of that, the Gospell which was preached throughout the worlde, he shoulde receiue power both ouer our soules and bodies in this life; the one to slaie with the sworde, and the other with heresies, seeing there must bee a defection and generall departure from the truth. Bicause of this, I saie, he was vntill that time in the wombe, waiting the time of trauell, and of birth. Wherfore in the yeere 603. being conceiued and growen to some perfection in the wombe, he came to the trauell of his mother, which was, when *Phocas* the Emperour, pronounced him and his successors, to be the vniuersall and œconomicall bishop, being lead by the desire to obteine againe the fauor of the common people, which he had lost, for the murdering of *Mauritius* the Emperor, and taking as a colour and meanes of it, the constitution of *Iustinian. lib.2. nouel. 131. de quatuor sanctis conciliis.* where the Emperour commaunded the Romane bishop to take the first seate in the synodall meeting, which continued all the time wherein this was decreed. This priuiledge was further confirmed by a synode at Rome vnder *Boniface* the third, gathered in the yeere 607. as *Sigibertus* saith, where was 62. Bishops, 30. Elders, priests, and three Deacons, and so his power to confirme and abrogate the elections of other bishops was confirmed. and in this time of the trauell, a while after in the Afri-

cane Synode, vnder *Constantine* the Emperour, the Nephew of *Heraclius*; this stile was sent vnto *Theodorus* the Romane bishop: *D. Apostolico culmini sublimato sancto patri patrum Theodoro Papæ, & summo omnium præsulum principi. Synodus Africana, &c.* **Vnto the Apostolicall Lord highnes lifted vp on hie, the holie father of fathers,** Theodorus **the Pope, prince of all prelates. The Synode of Africane, &c.** So he strugled, vntill at last the Romane Emperour, being at Constantinople, and so decreasing in authority at Rome, the Popes strength and authoritie spreading it selfe, and getting strength, there he obteined a full authoritie, not as before a Legate of the Romane Empire, but as chosen of the Romane clergie and people, he should be full of authoritie, subiect vnto the iurisdiction of none, no not the iudgement of any mortall man, as after was plainelie taught, *Canon Nemini 17. quæst. 3. & Canon. Nemini. 9. quæst-3.* So that this authoritie beeing graunted (as they say) by *Constantine Prorogatus Barbarus* the Emperour of Constantinople, he being the midwife, this child was now deliuered and fully brought to light, *Anno* 666. according to the reckoning of saint *Iohn* his Reuelation, in whiche began the abhominations, the Masse to be priuatelie celebrated in Latin in the Church vnder *Vitalianus* the Romane Pope *Centur. 1. chap. 18.* All which agreeth fitlie and fullie with the number of the beast, which he that hath vnderstanding may count, bicause it is the number of a man, that is, a number which is easilie set downe, in the vsuall and familiar account amongst men, as is shewed by the like phrase of writing, Esai. 8. 2. set downe in the accounts of the Greekes, that they vse most familiar χξ ς 666. Now the place of this Antichristian heresie, wherein he being was there, when in his false profession, he was to sit in the temple of god, that is, among those, who in regard they keepe the scriptures, and so the couenants of God in shewe, had some shadowe and shewe of an outward ministerie, the substance of the sacraments of baptisme, and an outward glorious profession of christian and catholike religion,

and ſo hath carried the title of the viſible Church, where God doth dwell, euen his temple. There, in the Apoſtles time he began, and after growing eſpeciallie at Rome, where he came to his glorie fullie, as to his ſeate of ſpirituall Babilonicall ſouereigntie, when the ancient miniſterie of thoſe biſhops degenerated into tyrannie, and they hauing got the vpper hand, he then became of full power and iuriſdiction with both ſwords, in countrie places, order of gouernment, apparell, &c. beeing the image of the firſt beaſt, that is of the Romane; decaied euen in Rome, the citie vpon ſeuen hills, euen that great citie, which then when *Iohn* receiued his Reuelation, had the dominion ouer the kings of the earth, as it is deſcribed moſt euidentlie by the proper ſcituation, and peculiar dignitie that then it had, ſet downe in expreſſe words, not for an allegorie or myſterie, but for a plaine explication and opening vnto *Iohn*, of the myſterie and allegorie of the beaſt or whore, as it is expreſſely noted Apoc. 17. 7. verſe 9. 18. Your fifte thing is, that ſome man in the beginning reprooued that doctrine, this is alſo moſt manifeſt of you, which hath beene euen from the beginning and firſt ſteppe, reprooued For in the firſt time, whileſt the myſterie of iniquitie wrought priuatelie, the doctrine, the loue of vniuſt rule or ſuperioritie, authoritie, dominion, was reproued of the Apoſtle, and the church afterward. After the very time of his conception, euen comming vnto the trauell, Anno 600. the Greeke church, and ſhe which was ſpread ouer *Dalmatia*, *Illyricum*, withſtood his power and ſuperioritie. The biſhops who accuſed *Symachus* the Romane biſhop before *Theodorious* the king of the Goths, amongſt other things accuſed him, that he would be ἀνομος and ἀνοσιουργος without the compaſſe of lawe, and not to be corrected by anie magiſtrate, as *Canon. Nullus. diſtinct. 99.* Nowe when he grew too ſtrong in *Anno Dom. 700.* you know *Paule Cretenſis* biſhop withſtood him, and denied to the biſhop of the citie *Lampes.* to graunt appellations to the Pope. The churches at Rauenna did gouerne her ſelfe

The grainge of Antichriſt. 1. Cor. 6. 19. 1. Pet. 2. 5.

2 Theſ. 2. 1. Tim. 4. 2. 1. Pet. 5. 1. Ioh. 4. 3. Ioh 9. 10.

Who it proued Antechrist from the beginning.

without his lordship and superioritie. And although it were in Italie, neuer would shee be subiecte to the Romaine church, vntil *Dominus* or *Domus* the Pope. *Nilus* Archbishop of Thessalonica, wrote bookes against the supremacie of the Pope. And in *Anno Domini* 742. a coũsell was summoned of 300. Bishoppes at Constantinople, by *Constantine* the fift Emperor of that name, which commandement was geuen, that all images and saintes should be taken away and burned. This Emperour made his subiectes to sweare, that they should not any more worship any image of God or saintes. He commãded to put to death them which shoulde call vpon the Virgine Marie: & those who had in their houses reliques of Saintes. He commaunded Monkes and Nunnes to followe marriage, as *Sigonius* doeth witnes. Their conclusions were sent to the Pope, and *Sabin* king of Bulgaria, caused all the images of his kingdome to be broken downe, *Naucler*. The like did *Constantine* the sixt. Anno 782. against the will of his mother, after she had assembled a councell at *Nice*, at the request of Pope *Adrian*, and of *Tharasius* Bishoppe of Constantinople, as *Sigonius* doeth witnes. And although in that councell of Nice it was very falsly and popishly concluded, that images should be worshipped, that all gainesayers should be excommunicated by 325. Bishoppes. *Naucler* and *Chron. Euseb*: Yet after 792. in Spaine, in an assemblie of 19. Bishoppes, 36. Ministers, *Felix* Bishoppe of Aquitania, being there present in a citie called Eliberis, or Granato, was concluded that there should not be in churches any Images. The like was done concerning the foresaide counsell of Nice, which was condemned by a Counsell of Bishoppes vnder *Charlemaine* the Emperour vpon the *Maine*, More in Fraunce in Anno Dom. 801. This Emperor published a booke in his name against Images vnder him, in a counsell holden at Cauailon. The pilgrimage for religions sake was sharply represſed Canon 45. alleadging the saying of Hierom. Man ought not to bee pray-

The Pope reproued & by whom, and in what thing.

prayed for, that he hath ſene Ieruſalē, but for that he hath liued well &c. In the yeare 840 Bertrand a prieſt wrot vnto king *Charles* the brother of *Lothering* in the time of the Emperour *Lotharius*, a booke of predeſtination, another of the body and bloud of Ieſus at the commaundement of king *Charles le chauue* to bring the people vnto one opinion touching the ſaid miſterie, where he concludeth directly againſt tranſubſtantiation, againſt thoſe which acknowledge onely bread and wine, he proueth and concludeth: Firſt that truely, really, and hiddenly, and ſacramentally, the body of Chriſt is preſent in the ſacrament, after, that the bread and wine is not the verie bodie and bloud of Chriſt borne of the virgin Marie, but that it is a miſterie and ſeale of the ſame Anno. 464. *Hulderic* biſhop of *Huſpurg* in *Almaine* withſtood the decrees of Pope *Nicolas*. And in an epiſtle he ſheweth in the olde teſtament, that mariage was ordeined for prieſts, not called backe in the newe. Where none was excepted but they who perſeuered according to the Lord his will. Hee alleageth the Canons the 1. *Timoth.* 3. proueth to bee ment not of one church, but of one wife by the ſentence following, euerie one muſt rule his owne houſe &c. anſwereth the decree of S. Gregorie, repealed after by him ſelfe vpon iuſt occaſion of horriblenes by that meanes &c. and ſo beateth it downe by the 1. Tim. 4. in the firſt of *Chriſpin*. and vpon the ſtate of the church Anno 1127. Armulphes archbiſhop of *Lugduue* liued in the time of *Honorius* the ſecond, he reproued the ambitious controuerſies, pride, ſuperſtition of the cleargie at Rome, and was priuely ſlaine of them, witnes *Sabellicus*, *Platina*. So did *Barnard* Abbot of *Clairuaux*, a burgiſon borne, who ſtroue againſt the impietie of the Popes and church. See ſermon 67. he called them the miniſters of Antichriſt. See alſo 57 ſermon to Pope *Eugenius* &c. He died with the acknowledging of the doctrine of iuſtification &c. So did *Sariſbury* biſhop of *Chartrees* Ano 1157. About the aforeſaid time of *Barnard*, as I take it liued *Arnoldus Brixannus* an eloquent man, a man who all his life long, did mightely

1. Cor. 7.

Naucler.

The Popes doctrine reproued in all times, and by whom.

mightely inueigh against the supremacie and tyrannie of the Pope as *Sygonius* writeth *lib. de regno Italico*, and *Bernard* doth make mention of him Epist. 195. and *Innocentius* the second bishop of Rome condemned him for an heretike. So Ann. 1127. *Arnold* bishop of *Laxta* stoode in contention against the popish dominion and ciuill sworde. *Arrian* the Pope when he was elected, would neuer go into *Latran* to be consecrated, vnlesse hee might be banished. In this time *Peter Bloys* in a certaine epistle to a Bishop his officiall, he exhorteth him to depart out of Babilon, detesting the tiranny of popish bishops calling them. *Edom*, calues of Bethell &c. Waldo and Waldenses who knoweth not their doctrine and constancye in the truth? In the yeare 1240. *Cymillane le orfeure* shewed the Pope was Antichrist, Rome, Babilon, and the prelates members of Antichrist, what shall I speake of *Petrus Thaes 1290*. and *Robertus Gillus* in the same yeare. After *Petrus Cassiodorus 1306*. what of *Dubrim*. of *Nouerra 1314*. with his adherent? What of the phisition Arnoldus Deuillanor who wrote against all their trashe of poperie? Doth not *Marsilius Patauinus* the same fully and at large Ann. Dom. 1328. and now condemned of the Pope for his labour, by the popes decreed *extrauagant chapt. Licet intra doctrinam*. *Iacobus Misnencis* at the same time, and *Nilus* Archbishop of *Thessalonica* 1380. And now when the power of darkenes had got the vpper hande: when the holie citie of God was troden vnder foote, of the Antichristian gentilisme, the Lord raised vp his two prophets full in grace, as two oliue braunches, when they mightelie, wisely and constantly, reproued the whole doctrine of Antichrist. *Iohn Wickliffe* Ann. Dom. 1383. and *Hierom* of *Prage*, of *Bohemia* Ann. 145. who when they had fulfilled their course vpon earth, the beast made warre against them, and ouercame them, digged vp the body of the one and turned it to ashes, burned the other, and a long space the worlde reioiced exceedingly of it. But at the last the Lord hath raised him vp in these latter daies, *Luther*, *Caluin*, *Viretus* and many other faithfull teachers,

Apoc. 11. 3. 8. 9.

who

who did mightely in therie ſpirite, beate downe Antichriſt, and many being conuerted, many haue returned and giuen glorie vnto God, and ſo the Lord Ieſus by the ſpirit of his mouth, doth aboliſh more and more the kingdome of Antichriſt, and ſhall cleane make voide the ſame by the brightnes of his comming. Antichriſt came with a great rout.

Sixtly you woulde haue vs ſhewe, that a fewe other men began firſt to imbrace it, wherein you deale craftelye, and yet not ſo craftely, but that you may be eſpied and anſwered, you would haue vs to tell you, that fewe began to imbrace the ſame when as Antichriſt comming indeede abroad, he began withall power, working mightely in thoſe who becauſe they continued in their loue, or were giuen ouer, ſo that if you looke either vnto the effectualnes of the working of Sathan in all power and ſignes, and lying wonders, withall deceit of vnrighteouſnes in theſe who periſh, yea that God doth ſend with him the efficacie of deceit, that men maye beleeue lies, ſo that the ſecond beaſt which reſtoreth the rage of the firſt beaſt the Romaine Empire, that he commeth (as we hard before out of the Apoſtle) doing marueious things, making fire to fall downe from heauen, hee doth ſeduce the inhabitants of the earth, becauſe of the ſignes which are giuen him to do vpon the earth &c. If (I ſaye) wee ſhoulde conſider either this or that, they maye be many that beleeued not the truth, nor loued it, ſo that it muſt needes be that God ſhoulde take a ſodaine vengeance vpon manye. Alſo that the beaſtes ſhoulde deceiue the whole earth and the inhabitants, ſo that all that did not worſhip the image of the beaſt, ſhoulde be ſlaine. If wee conſider this wee ſhal ſee this is a propertie of Antichriſt, that when indeede hee came into the worlde, hee came with the deceauing of manye multitudes. Therefore to aske this, was to aske a thing which might ſhewe your defection, not to haue bin the defection of Antichriſt prophecied before. Neuertheleſſe, if you ſhall diſtinguiſh time, the time when it began firſt ſecreatlye to creepe, and the time wherein he was imbraced in the worlde, we 2. Theſ. 28. 2. Theſ. 2.

Testimonies of men concerning Antichrist.

can shewe them thus far in whome iniquitie began then to worke, of whome *Paule 2. Thes. 2. 5 Ioh. 4.* which yet hee calleth there manye, though in the multitude either of the worlde or of christians they were fewe. And thus I haue answered all your demaunds.

Now if you looke for the witnes of men in this behalfe, some do followe concerning the time and person of Antichrist, with his Cleargie that is the Pope, with his three orders mentioned before. Reade *Bernard* his 33. sermon vpon the Canticles.

They go saith he honored of the goodes of the Lorde, to whome they giue not honour. From thence is that whorishe attire, histrionical or stagelike, kinglye or regall arraye which thou seest. From thence golde in their bridles, saddels and spurres, and their spurres shining more then the Altares. From thence gorgeous tables, meate and cuppes. From thence the harpe, lute and timbrell. From thence wine presses ouer full, and the buttries full flowing out from thence into this. Thence the barrels of poticarie stuffe. Thence full purses. Oh such as these will be, are the ouerseers of the Church. Deacons, Archdeacons, Bishoppes, Archbishoppes. So this doth not trouble him, because he walketh in the darkenes and addeth afterwarde he is Antichrist. This testimonie doth euidentlye shewe, that it is not one man but a spirituall tyrannie of the Pope in his false prophets the cleargie, Cardinals &c. concerning the doctrine, that is in keeping the profession of Christ, it is a generall apostacie, and noteth a contraryety in some pointes. *Arrius, Marcion, Nouatus, Hillaris* against *Hermentius* sheweth plainly vnder the coulor of the preaching of the Gospell he shal be contrary to Christ, that the lord Christ should be thought to be preached, whē he is denied. Doth not *Chryso.* in his *Hom.* 49. vpon *Mat.* cal vs to ỹ scriptures to trie the doctrine of Antychrist from the false sayings, **that if we looke to titles, in profession they will be Christians, doth he not say thus, yea they will carry in shewe more outward continencie and mortification of the flesh, then appeareth amongst Christians? So I thinke this doth plainlye**

lye

Antechriſt by the Doctors.

ly ſhew your defection of Antechriſt, and noteth out your tamynges of the fleſh by whippings, ſcourginges, &c. For the time the fathers are plaine, with that which I haue noted: as *Ireneus, Tertullian, Lactantius. Lib. 7. chap. 15.* The empire ſhall returne from the reſt into *Aſia*, and the Romaine Empire (my minde hath terror to ſpeake it) ſhall be taken away. *Chriſoſtome*, howe plaine is he vpon the place of *Theſſ.* prouing that thing, and ſhewing that by the darke ſpeach onely which withholdeth, could not be referred to the ſpirit, but the Empire. *Auguſtine* in his booke *De ciuitate Dei chap. 20.* expounding the place of *Theſſ. 2.* of Antechriſt confeſsing that the time as *Paul* deſcribeth it, is very darke he ſaith: and what hee hath ſaide in deede I confeſſe, I am ignorant of it. Yet the ſupſitions of men which eyther I could reade or heare, I will not hide, & ſo reakoning vp diuers, as ſome vnderſtand it of *Nero* his returne and ſuch like, which he calleth preſumptions: others of the euill and fayneduelle in the Church. But in the midle he ſetteth downe that, which he iudged the beſt, ſaying yet that which the Apoſtle ſaith, onely he which now holdeth, vntill he bee taken from the middeſt, it is not abſurdly thought to haue beene ſaide of the Romaine Empire, as if it had beene ſaide: Onely he which now raigneth, let him raigne vntill he bee taken out of the middeſt, and then ſhall be reuealed that wicked one, when none doubteth but hee ſignified Antechriſt. Now then that this ſhould be after the preaching of the Goſpell abroade, his whole deſire that he ſhould be in the Church and ouer them who were ſeduced from the truth &c. is plaine and manifeſt, concerning the time, and place, where he ſhould ſit, though generally it ſhould be amõgſt theſe, who are the viſible Church, is plaine by *Auguſtine*, in the former place. But in what temple of God he ſhall ſit, it is vncertaine, whether in that decay of the Temple, which was buylt by *Salomon*: or whether in the Church, for the Apoſtle would not call the Temple of an Idoll, and a diuell, the Temple of God, whereby many men will not heare, that but as it were his whole body, that is the

multitude of men, appertayning to him with their Prince, ſhould be vnderſtod in this place. And they thinke it ſhould be more rightly ſaide in Latine then in Greeke, ſitteth not in the Temple of God, but in *Templum Dei* for the Temple or as the Temple of God which is the Church, as we ſaye that he that ſitteth for a friend, is as a friend: or if any ſuch thing be vſed to be ſaide in this manner of ſpeach. *Bernard* ſaith. *Cant. 33.* They are the Miniſters of Chriſt and ſerue Antechriſt. And this ſheweth plainely, that this prophecie could not be ment of *Mahomet*. Concerning the place particularly they are more plaine, if more plaine may be. For *Hierom* in his prologue of his booke. *De ſpiritu ſancto* of the holy Ghoſt, doth openly call *Rome Babilon*, and the purple whore which in the *Apocalipſe* is noted out. In this reſpect *Bernard* in *Cant. Sermon 33.* ſaith Antechriſt ſhould be a diuell of the South, which ſhal be from the South, and ſhall ſit there. For the repugners of the newe doctrine are euident. I haue alleadged the Doctors themſelues, as *Bernard*, & the teſtimony of *Gregory* againſt being vniuerſall Biſhop, is not vnknowne. Alſo, that at the time at his comming abroade, many multitudes ſhould ioyne vnto him. This is manifeſt by the teſtimonies of *Bernard* alleadged already. So if to this truth drawne playnely out of the ſcriptures, wee ſhall adde the manifeſt experience of the world: how certainly and vndoubtedly euen to thoſe, who are not conuerſant in the ſcriptures and fathers, may this appeare? Wherefore you are nowe conuinced, of a notorious vntruth; that we can not ſhew any ſuch thing of your doctrine, and the other that you can ſhew it of ours, it ſhall be made manifeſt to the credit of all, whom you can bring for your proofes. Your allegation of *Tertullian* we graunt, and therefore we ſay, where are you? Whence come you? Frō Antichriſtian puddle, to the Euangelicall ſprings of the writings of the prophets & the Apoſtles? Where haue you beene ſo long, that you could neuer be found, till within 400. yeeres after the Apoſtles? No, fewe of you knowen amongſt men? And iuſtlie with *Op-*

Antiquitie no proper marke of the church.

tatus we ſaie: Shewe the beginning of your chaire, which will chalenge the holie church vnto you. Shewe your church, that is, either your miniſterie or doctrine to be of *Peter*. It is the thing we denie. Why proue you it not? Belike your Seminarie at Rome, is a Seminarie of common arguments, which ſerue as well, or better for vs, than you. Now (*Parſons*) I would learne of you, whether if you find an hereſie amongſt the foundation of faith, you can not name the author, time, and place, &c. will you not condemne it, ſeeing it is againſt the ſcriptures? Bicauſe you can not ſee theſe things, if you will, it is inough we ſhewe your doctrine contrarie to the ſcriptures. Now the granting of your marke of antiquitie to be thought proper to the true church, though it can not be a marke to diſcerne betweene true and falſe viſible churches: For ſome falſe hereticall church may be before ſome true viſible churches, thogh other true viſible churches which haue the ſame faith, order, &c. were afore that, yet by your argument it can be none at all. For is it not as hard to anie, who is ignorant, or gainſaieth (as wee doo you) to knowe whiche is the oldeſt church, and which is the true church? We can not know which is the oldeſt church, but by this knowing, which holdeth the oldeſt doctrine and miniſterie, which was the eldeſt church, and then when we knowe the eldeſt doctrine, wee knowe the true church, and thereby wee knowe it is the eldeſt. For the certaineſt knowledge of antiquitie of the Church, commeth from the knowledge of the doctrine. For we can not knowe howe it is oldeſt, but by that which is knowen to be oldeſt, and that is the doctrine of the ſcripture. So you ſee your true or eaſie marke muſt hang vpon the trueth and eaſineſſe of our marke. Againe, howe were you infected with the poiſon of Rome, that whereas you chalenge and boaſt moſt of nine hundred yeeres of antiquitie, we truely cleaue to the doctrine of grace from Adam, to Chriſt, from Chriſt to this time, although we could not chalenge this in truth, yet all theſe we chalenge, and ſo

The scriptures most old.

by your owne reason it is no true marke.

Succession of bishops.

Nowe we come to the next marke, which is succession of bishops from the Apostles, especiallie in the Sea of Rome. Now if you had spoken of succession of the true offices of bishops and doctrine from the Apostles, we would haue graunted it to haue beene a good argument. It were a true church which had it, yet not a necessarie marke, that a true church can not haue a lawfull ordinarie ministerie without it. First bicause saint *Paule*. *1.Timoth.3*. giuing all the markes of true ministers both essentiall and accidentall, hath not giuen this, which by your iudgement should haue beene most necessarie to haue beene mentioned. Secondlie, bicause without succession a man may haue all the causes, not onelie of a true, but also a lawfull and ordinarie ministerie, he may haue the matter: that is, be an apt man to teach. *1.Timoth.3*. he may haue the forme: the ordaining of him with praiers and fasting by the eldership. *1. Tim.* 4. He may haue the efficient cause: which is God, by the consent of the church, to set him in that office, without succession, for a teacher in a churche, whiche is an office differing from a pastor or exhorter in calling, worke, giftes: the one hauing the worde of knowledge, which is the doctor, the other of wisedome which is the pastor. The doctor may be ordeined by eldership of elders, and the pastor or bishop being tried, and so found a fit man so chosen of the people, and so set in the office, and being ordeined there, is a true and ordinarie ministerie, yet none euer succeeding bifore him in that office there, none of them which ordeined them. So maye the eldership and a doctor do vnto the pastor. So may both of thē do vnto an elder which is gouerning onely. So you see succession is not essentiall to a true, lawfull, and ordinarie ministerie. For a ministerie may be lawfull, and not ordinarie, and true, that is, haue the being of a ministerie, and yet not lawfull, as the ministerie of those were ordeined, and holding some point of heresie, as the Scribes and Pharisies being of an euill life, as maye be

Ephe.4.11. Rom.12.6, 1.Cor.12.

euen

How ſucceſsion is a note & how not. 4. King. 2. 3. 6

euen amongſt the true churches, whether you account yours or ours true. Thirdly the prieſthoode. *Tzadok* when the prieſthood was taken from his familie ſhould haue had no prieſthood ſeeing there was no ſucceſsion of the familie, nor any to ordaine him which was a prieſt and yet ſucceſsion was neuer more ſtraight, then vnder the lawe. So then you ſee plainely, that thouhh wee graunt that according to the truth, that ſucceſsion in an ordinarie miniſtery with doctrine together is a good argument of a lawfull miniſtery, yet it is not of the being of it, becauſe it may be without ſucceſsion. But this is not the ſucceſsion you ſpeake off. Bring vs forth a true ſucceſsion of Biſhops, that Biſhops muſt ſucceede, one after another frō the Apoſtles eſpecially in Rome, and that is a true marke of a viſible Church. Here you adde not doctrine. For if you ſhewe that, you know the controuerſie were at an ende. Now by what argument proue you this? Firſt by the authoritie of Fathers, then by the ſcriptures. Well omitting your homly dealing to put the cart before the horſe. I will followe your order. And conſider: Firſt you ſay *Ireneus* aboue 1300. yeares paſt reakoned vp all the Biſhops of Rome by ſucceſsion, and ſo ſaith their mouthes were ſtopped. I anſwere that this ſucceſsion he ſpake off, was that hee reakoned vp all the Biſhops of *Rome*, holding the one and ſame doctrine in theſe poynts then in queſtion, contrarie to the heretikes, and therefore it was a good argument. Otherwiſe if they had held the doctrine of the heretikes, or had not held that truth for which *Ireneus* did diſpute: what reaſon had it beene, or wherefore ſhould he haue brought that which they would haue obiected againſt him? ſaying, this maketh not for you For theſe and theſe did hold otherwiſe then you doe, and therefore their authoritie maketh againſt you. Theſe obiections could not *Ireneus* haue auoyded, had he not brought together with continuall ſucceſsion of perſons, ſucceſsion of doctrine. Which thing if any be ſo much paſt naturall reaſon, as that he would imagine *Ireneus* in

Diſcouer fo. 64. b. 65. a. Lib. 3. Conf. hæreſ. c. 3.

This is taken almoſt word for word out of Bellarminus Queſt. 3. de eccleſia.

a good

Succession.

a good cause to be so senseles, as hee would alledge that which plainely should make against him, let him heare himselfe speake in the scripture you alledge, where hauing reakoned vp the succession you spake off, he saith **By this ordination and succession, that which is a tradition of the Apostles, and a preconization of the truth, hath come vnto vs, and this is a most full shewing, that there is one and the same quickening faith, which hath beene conserued and deliuered in truth in the Church from the Apostles vntill now.** So you see plainely that he saith this succesion hath brought the tradition, the truth, and the faith of the Apostles. Nowe what an argument is this? Is this a good reason? The doctrine which hath bene kept from the Apostles in ordinarie succesion vntill nowe. Therefore it is true, the contrarie false. *Ergo* it is a good reason. We bring you ordinarie succesion from the Apostles *Ergo* our doctrine is true. We are the Church you are heretikes. You haue so vnequall ballances of vnderstanding (Parsons) as you by waighing of reason, the one of succesion with doctrine from the Apostles which is *Irenæus*, & the other of succesion alone which is yours, as you finde them to haue the same waight. Truly if you do, eyther, your waightes are starke nought, not the iust waight of the Goldsmith: or els the first of fine gold, and the other of durt. So that if the last be so heauie in your ballance; yet sure it is not so good, wherof let *Irenæus* himselfe witnesse. **We must obey saith he, those Presbiterics, & Elders, which are in the Church, those which haue succession from the Apostles, as wee doe shewe, which with succession of *Episcoparus* of the bishoprike or seate; haue receyued therewith a certaine *Chrisma* gift or grace of truth, according to the pleasure of the Father. But then we must suspect the rest, who do cease from the principall succession.** Do you see (Parsons) who haue good succesion from the Apostles: they which keepe the certaine gift of faith, this is the principall, the golden succesion. And what is the other, a suspicious succesion, so farre from an argument to giue credit to another thing, as wee must

They haue a good succession that keepe the certaine gift of truth.

They haue a good succession that keepe the certaine giste of faith.

must suspect it *Lib.* 4. chap. 43. and cap. 44. a little after these wordes he saith. We must cleaue to those, who as we haue said before, do keepe both the doctrine of the Apostles, and with the order of the presbiterie, that is of the Eldership or ministerie, present do performe the sound worde in conuersation without offence.

Shew vs this then (*Parsons*) and wee will beleeue you, that you haue a true marke of the Church, if you haue a ministerie which holdeth a doctrine of the Apostles, and which performeth their life, and preacheth their doctrine. Bring this we heare you. Bring not this, we stop our eares against you. The like we answere vnto your testimonie of *Tertullian* which you set downe. Let heretikes laie forth the beginning of their Church. Let them turne ouer the order of their bishops comming downe by succession &c. But how? Doth he glorie of this in regard of the thing alone? No. In the same place you quote, he sayth, it is not lawfull for vs of our own will to bring any thing, neither excuse that which anye of his owne will hath brought in. We haue the Apostles of the Lord for authors. Neither did they chuse any thing of their owne will, which they bring in, but assigned to nations the discipline receaued from Christ faithfully. Therefore if an Angell from heauen teach vs otherwise, let him be accursed. And a litle after. If the matter be so that the truth be adiudged to vs, al of vs who go forward in that rule, which the Church hath giuen from the Apostles, from Christ, Christ from God. There remaineth or standeth a reason, *propositi nostri* of that we set forth, or of our purpose. The like do we answere vnto *Epiphanius*, *Optatus*, & *Augustine*. And for witnes let vs take your owne allegation which you alleadge your selfe in this point out of *Augustine Epistola* 165. where he saith thus. For if the order of bishoppes succeeding one to another be to be considered: How we much more certainly and safely or verie soundly, may we number from *Peter* to whom bearing the figure of the whole, the Lord saith: Vpon this rocke will I builde my Church, and the gates of hell shall not ouercome it. To

Disco. 64. b.

T *Peter*

Personall succession nothing without true doctrine.

Peter succeeded *Linus*, to *Linus Clemens* to *Clemens Anacletus*. In this order of succession no *Donatist* bishop is found, and hauing brought such like other witnes of the Church, he afterward addeth. Although we do not presume so much of these documents, as of the holy scriptures, where the inheritance of Christ is promised vnto the endes of the earth. Herby you see plainely. First that *Augustine* doth not onelye say, we haue a succession from *Peter* to *Linus*, to *Clement* &c. therefore we haue the truth. But he saith amongst none of theirs, neither *Peter*, *Linus* &c. was a Donatist, held your opinion: but they held ours. Therefore wee may presume of the truth. Secondlie he saith, yet we presume not so much of these documents, as of the holye scriptures. Whereby he sheweth vs, that not bare succession of persons or office is to be vrged, but succession of persons, office and doctrine togither the Apostles being the first in that succession, that so the same truth hath bin kept from them (as hee saith) with great care, that which hath bin foreshewed, if any preach otherwise then that you haue receaued, let him be accursed. Bring this *Peter* first on your side, and we will yeelde, and yet after, if you bring *Linus* holding your faith from *Peter*, and we will imbrace, and greatly reioice in this succession. But this is but a mocking of the Church of God, speaking of that which you are not able to shewe, and in a proude harte of superfluity to boast of succession, when you are faine to begge, and that wretchedlye that which is the question betweene vs, whether you haue the doctrine of *Peter* or no? Secondlye let vs note, that *Augustine* doth not make this so necessarie a note, as that the truth, or true Church, coulde not be without it, neither is it that which we must cleaue vnto in this point. But whether they holde the Church or no, let them not shewe, but by the canonicall bookes of the deuine scriptures, because neither do we saye that we must be beleeued that we are the church, because *Melentanus*, *Optatus*, or *Ambrose* of *Millan*, or the innumerable bishops of our communion against the Donatists chap. 16. Let vs not therefore *Parsons* on either side stand on this thing. If the question bee

De vnitate Eccles. Cont. Petil Epist. cap. 15.

of

of the church, shew the doctrine of the church out of the scriptures. If the question be of priuiledge, as of right succession, shewe you herewith the true order of an elder or bishop, the wholsome word and life which they affirme, at the least the true office. Shewe this first, and so shall we take euerie thing in his place. Parsons first proueth his matter by men, & then commeth to the scriptures.

After this your discourse out of the fathers, you giue reason out of the Scriptures, that hauing couered the house by the testimonies of the fathers, you might after like a skilfull builder laie the foundation out of the scripture. Your reason is grounded on a testimonie of our Sauiour Christ. *Iohn.* 10. Euerie one that commeth not in at the doore, is a theefe. I am the doore. Your reason is this: All that come not in at the doore, are robbers and theeues; all that come not in by succession and ordination of the bishops, as the successors of the Apostles which were bishops, come not in at the doore, therefore all such be robbers and theeues. The proposition is the testimonie of Christ, therefore in good right, your quotation of it is mightie. Your assumption is, that which is denied, and that which you haue left naked without anie force. Neuertheless you haue made it somewhat plaine vnto vs, adding an exception, which is accepted, if you bring extraordinarie proofe of their vocation. Yet to vs this plainenes is darkenes. For we knowe not what is proofe inough for you. After you tell vs more of your mind, saying that we must prooue it by myracles, except we will chalenge more than Christ him selfe. All which I will now take togither, and dispatch it at once. And therefore wee denie your assumption, euen as you haue added, and at the last expounded your selfe, except affirming that without succession and ordination of bishops, &c. they may be good and lawfull ministers, which I prooue by the reasons following, onlie noting in a word, before I come vnto them, your foolish vnlearned vntruth, full of disgrace vnto the hollie Apostles, when you saie they were bishops, that is as much as if you should say, the priuie counsellers of the Dise. 65. a.

Extraordinarie and ordinary are matched togither by Parsons. 1.Cor.13.1.

land were Maiors or Constables. Onely this is a great difference, betweene the Apostles and Bishops, for as they are offices distinct of the publike ministerie of the word and gouernement: so are they in the highest and lowest. *Ephe.4.11.* In which assumption, what madnes is it, to match plaine contraries in one, that one should be an ordinarie and extraordinarie office at one time? For this you dare not denie, but the Apostles were Apostles to their death, as all auncient records, and *Peter* his second epistle. chap.3. verse.10. and 2. *Tes.*1. dooth plainelie shewe. Agayne bishops you can not denie, but they are ordinarie ministers, for so you confesse: elsse were there not for many hundred yeeres anye ordinarie succession or ordination of ministerie in your owne iudgement. Againe, that one should haue authoritie to go ouer all the world, and preach and plant churches, as the spirit shall direct him, being the master builders to laie the foundation, and build vp as farre foorth as they shall see meete by their owne ministerie, and be tied to no one place or charge, as the bishop to one particuler congregation or charge, there to nourish and feede one flocke vnto eternall life. *Act.14.23. Act.20.28. 1.Tim.3. 5. 1.Pet.5.1.* that one should haue gifts fit for the highest office; and giftes but fit for the lowest: that one should be first and seconde, the same and another, he hath first apostles, then teachers *1.Cor.12.* some apostles, some pastors, teachers, that is bishops. *Ephes.4.11.* What dishonor is it to them, who when by continuall reason of giftes, they shoulde haue then greater dignitie and charge of the ministerie, the time should come vnto the lowest, as if the pastor after he is pastor, or bishoppe, should be a deacon, neither must you except this blot by the generall name of a bishop, for we speake not now of the name and office, as it is generall to all gouernors of the Church. Act. 1. as also elders. 1.Pet. 5. 1. but of the distinct office. Neither muste you obiect *Iames* tarrying at Ierusalem, for he was no more a bishop, than the other Apostles, whilest he continued at Ierusalem.

Matth.28. Act 1.5.6. 1 Cor 4.9. 2.Cor.2.12. &c.

For

Ordination & ſucceſsion not the ordinarie doore.

For it is not proper to a biſhop to remaine at one place but to be tied to one place, which *Iames* was not, but at the motion of the ſpirite might haue departed from Ieruſalem, though in regard of the multitude, and continuall and ordinarie reſort out of all countries, his abode there as an Apoſtle was verie neceſſarie. So then you ſee this pretie deuiſe of yours ouerturned. Now that to which you drawe them, that ſucceſsion and ordination of biſhoppes, is the onely dooer, except vocation bee proued by miracles, is as falſe, firſt becauſe you cannot proue it by any ſcripture. For it is no reaſon that you ſaye, els we ſhoulde preſume further then Chriſt. For *Iohn Baptiſt* preſumed not, yet had an extraordinarie office without ordinarie ſucceſsion and ordination, when as he did no ſigne or miracle. Ioh. 10. what miracle did *Amos*, *Hoſeas* *Nah.* *Agabus* whereby they did confirme their calling which was extraordinarie? For their prophecies coulde not in the time of their miniſterie be accounted as miracles. And if their prophecies being tried and found of God, were to be receaued, why not our truth alſo, ſeeing it may by the warrant of ſcriptures bee founde to bee of God? So then is it not profe inough if that Antichriſt be conſumed by the mouth of the Lord in them according to the prophecie which is gone before? But now when as you bring the dore to be both ſucceſſion, and canonicall ordination, ſo coupling and ioining them together, you do that which you cannot tell what it is. For tell me I praie you, what is ſucceſsion? It is not a courſe of the ſame office, in many, noe after another in the ſame place? Doth not the places and examples you ſpeake of, ſhewe this? You will not account it ſucceſsion if there be no biſhop at Rome, now another at Paris after him, another in London after him. You will not account this ſucceſsion of biſhops. Well then you ſee what followeth of your ſentence, that the miniſteries which be ordained in any place or countrie, where none were before, they cannot be ordinarie miniſteries, nor miniſteries without extraordinarie profe of their calling for want of ſucceſ-

sion. If you saye in the beginning it is not necessarie, then you see it is not of simple necessitie, and if it bee not necessarie in the beginning, why is it of necessitie in the decaie and ruyne? Which was prophecied in the vniuersall defection and falling awaye. And howe plaine is it, that in the decaie and falling awaye of the ordinarie ministerie, the Lord without succession and without miracles, hath raised vp some which haue extraordinarilye both wanted succession and ordination, of which you speake as of *Samuel*: How was his calling warranted vnto the people, not by succession, or ordination: but bicause the word of God in him fell not to the ground, and yet euen this certaintie of his prophecies coulde not bee any marke of a calling, which was the duetie of the priest, which yet in extraordinarie state and calling, hee vsed to do. *Elias* also was he not of the inhabitants of *Gilead*, not of the tribe of *Aaron*, neither ordained priest, when hee prophecied to the king, had he any miracle? Yet was this a true misteriall worke, and he had a lawfull ministerye of God: yea also did he not sacrifice? So then their callings were good, when as yet they were not confirmed by miracles, and that sheweth your shift to be vaine, that miracles were not so much to make their calling lawful, as it was to confirme their doctrine and prophecies to the vnbeleeuers, and a marke of the matter, not of the calling vnto them 1. Cor. 14. 22. Last of all, what will you saye vnto those dispersed from Ierusalem, at the persecution of Steuen, did they not go εὐαγγελιζόμενοι τὸν λόγον preaching the worde of God. Came they not vnto *Phinecia*, *Cyprus* and *Antiochia*, speaking the worde of God to none but vnto the Iewes onely, but that some of them being Cyprians and Cirenians, when they had entred into Antiochia, spake vnto the Grecians, (that is the Gentiles) preaching the Lord Iesus, and the hand of the Lord was with them, and a great number beleeuing returned vnto the Lord. Where was their succession, their ordination, their miracles? You would not haue acknowledged these to be the Church, becaus they had no ministery

1. Samuel 3. 19.

1. Samuel 13. 8. 9. 10. &c.

Act. 8. 1. 4.

Succeſsion and ordination not the onely doore.

niſtery by ſucceſsion, by ordination, nor no miracles to confirme the calling of theſe which preached vnto thē? But *Barnabas* a good man full of the holy Ghoſt and faith, was of another ſpirite, and when hee ſawe the grace of God, reioyſed exceedingly, and did exhort thē to remaine vnto the Lord with proofe of hart. So then you ſee (Parſons) that ſucceſsion and ordination, is not the onely doore to come into the miniſtery, in all eſtates and ages of the church: though it bee the moſt common and ordinarie way, which ought exceedingly to be nouriſhed and reuerenced in the Church. You ſee alſo ſuch cauſes, as the firſt buylding of the Church or the reedifying when it is vtterlie deceyued, men indued with ſufficient giftes to teach, conuince &c. with cunning, wiſedome, patience, and ſtirred vp with the ſpirit of God preaching the truth of Gods worde in their miniſtery, not intending the ouerthrowe of a lawfull ordinarie eſtate, of the miniſterie but to ſet it vp. You ſee (I ſay) by this plainely that their calling being from and by Chriſt, who is interpreted in the 10. of *Iohn* to be the doore, and not ſucceſsion and ordination as you fancie, though it haue not this ordinarie calling you ſpeake off, is not to come in at the windowe. Mow, whereas you make this a true marke of the true viſible Church. If you haue regard onely to the ſucceſsion: what do you ſay of the church, whē it ſhould be ſo long without Prieſt, King, and at laſt returne vnto *Dauid* their King and the Lord their God? What ſucceſsion will you imagine off, yet when the miniſterie is reſtored will you deny it to be a viſible Church? when as the holy ghoſt hath prophecied aforehand, that there ſhould be a generall departure in the Church, ſhall we looke for ſuch ſucceſsion, which is cleane contrarie vnto it when we haue bene taught, that God would raiſe vp Prophets, who had beene ſlaine, a fewe Prophets of God; ſhall we looke for ſucceſsion, as a marke of the true Church, that ſhould be raiſed vp and conuerted by them, as is prophecied. *Apoc.* 11. 13. Againe what ſay you to the

Hoſ. 3.

2. Theſ. 2.

Greekes,

The Pope no Bishop neyther is there any right succession or ordination at Rome.

Greekes, Arrians &c. of whome many had succession of Bishops as fully as your selues? you will say you knowe their defections when and how: So doe wee yours. But if succession bee onely a true marke of the true Church, they then haue a marke of the true Church, then your owne rule shoulde faile, that it shoulde not bee common to the false Churches, but it shoulde be proper to the true Church. Then howe had the adulterous Citie (which hee had forgotten, her God, which was an harlot. *Hos.* 2. *Esay.* 2.) the succession of Prieſtes? And yet then she was become the false and idolatrous visible Church, though they crying still the Temple of God, the Temple of the Lorde &c. Was not this shee which should bee called no people. *Hos.* 1. How was she not the true Church? If succession bee a marke of the true Church. For they coulde boast of succession better then you. Nowe if you say they had not the succession of truth with the succession of persons: wee graunt it, and that is the thinge wee say, that succession of Bishoppes, Persons, or men of office is nothing without succession of truth, which if you can shewe, wee doe yelde. Last of all, if succession be a marke of the Church, then you can not be the Church, because you haue not succession of Bishoppes, And all authoritie that the Pope hath giuen to ordaine ministers, is no authoritie of a Bishop because euer since the right office of a Pope or vniuersall bishop there was no Bishop in deede in *Rome*, neyther any true succession of Apostles, or true Bishoppes, no not in the outward office. Which I proue by these reasons following. Euery true successor of the Apostles, must succeede the same office, or els in the other officers of Euangelistes, Prophets, pastors and Doctors: But the Pope hath neyther: Ergo &c. the proposition is proued *Ephes.* 4. These are reakoned vp as the sufficient and alone offices, to gather together, and buylde vp by the ministery of the worde. The second part is plaine, because being a Bishoppe, he can not be an Apostle, and I thinke

No succeſsion in Rome. The Pope no biſhop.

thinke you wil ſay he is neyther Euangeliſt, nor Prophet, and a doctor he is not, for that is the loweſt miniſtery: & paſtor, he cannot, neither wil be, for that were to be next vnto the loweſt. Which he can not abide. But you will haue him an indifferent miniſter of the church, hier thā the two higheſt. It remaineth therefore that he is none. And here you can not eſcape. For if he be a paſtor and no more in eccleſiaſticall office of a paſtor: then he is no more in eccleſiaſticall office, than the loweſt miniſterie in the Church ſauing one, and that you will not graunt. And if he be not in eccleſiaſticall office, than it muſt be of the reſt, which the word of God will not graunt, and you knowe not howe to claime: that in Rome ſince the office of an vniuerſall biſhop vſurped, there hath beene no ſucceſsion of Biſhops.

Euerie one who hath the office of a biſhop, hath an office ordeined of Chriſt, this they all will graunt, and he was faithfull in all the houſe, as *Moiſes*, to preſcribe all the offices of the church. *Heb. 3. 1. Luk. 20. 6. 5. Ioh. 1. 21.*

But he when he hath the office of an vniuerſall biſhop, hath not an office which is ordeined of Chriſt, as all the places you alledge do ſhewe. And S. *Gregorie* a biſhop of Rome witneſſeth, when he proueth that title of an vniuerſall biſhop, tendeth to the hurt of all: bicauſe if he onely be the vniuerſall biſhop, as he imagineth, it followeth that you meane, the reſt be no biſhops, ſo it could not be ordeined of Chriſt: Ergo, he hath not the office of a biſhop in deed, and ſo conſequentlie the Popes haue ordeined no biſhops, and there hath bene no ſucceſsion of biſhops in your church.

Euerie biſhop is choſen with the conſent of the people of the church, to one particuler congregation onely, to feede the ſame by preaching the word, and praier, and adminiſtration of the ſacraments, if he bee paſtor, and by gouerning with the reſt of his fellowe elders. *Act. 14. & 6.* Deacons, elders, much more biſhops. *Epiſt. 8. 7. & 90, Chryſoſt. lib. 3. de Sacerd. Cyprian. lib. 1. epiſt. 2. Epiſt. Theorat. cap. 20. 12. Canon. In nomine, diſt. 63. Act. 14.*

Vnitie a marke of the church, and howe.

Act. 20. Take heede to all the flocke whereof God hath made you ouerseers, 1. Pet. 5. which dependeth on you. 1. Timoth. 3. to care for the church, which is not the vniuersall. For he prescribeth they should be in townes, &c. Act. 20. 28. 1. Pet. 5. 1. 2. 3. &c. But the Pope vniuersall bishop is not so: Ergo, he is no bishop, and by consequent there hath beene no bishop amongst you in succession many a day. So then we may conclude, that you haue no succession, or else it is no marke of the church. Last of all, the doctrine of the fathers in this point, you haue seene to make against you, and you shall see further after.

Your next marke is Vnitie: In whiche you seeme to haue in doctrine and faith, true. This is that we saie: the preaching of this one faith and doctrine of Christ, the sealing vp of the same with the true administration of the sacraments, the strengthening and glorifying it by the right administration of ecclesiasticall discipline from the Apostles. Hitherto we graunt it to be the true marke of the visible churche, and the vnitie of one and the same faith and doctrine beleeued and confessed, we acknowledge for a true marke of the vniuersall visible church. We shall not neede your windie labour in one whole page or two, to meddle with your argumentes, whereby you proue this a marke of the true church, and that dissention is not a marke of the church, although we see for a time, there maye be dissention in faith, betweene these of the true church. Act. 15. 2. 7. & Act 11. 2 about necessarie obseruation of ceremonies, and receiuing the Gentiles vnto faith. Newe if we should follow your reasons, we should graunt none of this. For first, is it not as hard to seeke in your reason, who had the vnitie of one and the true faith, as who are the church? So you said of the true doctrine preached, and is it not muche more of the true faith held? Againe, may not all in the sight of the world chalenge the same faith with the Apostles, Fathers, &c, as you doo without all colour of truth? So, with you this can bee no marke, though in that

that ſenſe I haue ſpoken, it may be a true marke. Otherwiſe, as you vſe commonlie to babble of an vnitie of many nations ſo long, which is a mainteinance of error and vnwholeſome doctrine, when it is ioined with it. It is a marke rather of the falſe church, than of the true, and that conſent ſo taken for a great and vniuerſall agreement, is not a proper marke of the church, though a good ſtaie. It is plaine by *Auguſtine* when he ſaith: **The conſent of people and nations doth holde me: the authoritie begun with myracles, nouriſhed with hope, increaſed with charitie, ſtrengthened with oldnes, doth holde me: the ſucceſſion of Prieſtes from the ſeate of Peter the Apoſtle, to whom the Lord after his reſurrection commended his ſhæpe to be fedde vnto this biſhops charge. The catholike name doth holde me.** Theſe therefore ſo manie and ſo greate moſt deare bands of the chriſtian name, dooth keepe a man who beleeueth in the catholike church. **Yea although for the ſlowneſſe of vnderſtanding, or the merite of life, the truth doth not yet make manifeſt it ſelfe moſt openlie. But with you, where there are none of theſe, which do inuite me and holde me, onely the promiſe of the truth doth ſound, which indeed if it be ſhewed to be ſo manifeſt, that it cannot be called into doubt, it is to be preferred before all thoſe, by which I am helde in the catholike church. But if it be onelie promiſed, and not ſhewed, none ſhall remoue me from that faith, which bind or knit my minde with ſo great knottes vnto Chriſtian religion.** See then your woonted boaſts of theſe markes in that ſenſe you commonlie ſet them downe, as vniuerſall ſucceſsion confeſſed to be great bonds, ſtayes, & helpes to a mans faith, which beleeueth the true faith, yet no ſuch, but if the truth out of Gods word be manifeſtlie ſhewed amongſt all theſe, this muſt giue backe, which if they were certeine and vnfallible, *Auguſtine* could not ſay ſo of them, for then the trueth could neuer be ſeparated from this, and this kind of ſpeach were friuolous.

Vnitie, as the Papiſts vnderſtand it, no marke of the church.

Diſc. fol. 66. a Out of Belar. queſt ciuil. ration. 4.

Nowe whereas you applie in the ende, that the *Lutherans* diſciples, were diuided into Anabaptiſts, Confeſſioniſtes,

Euery diuision can not staine the trueth, nor take awaye the name of the church.

nistes, and Sacramentaries: these are impudent and popish obiections, vnworthie, after so many answeres receiued, to be mentioned and read, especiallie of *Parsons*, and is as if he should saie; The disciples of Christe, and the called of the Apostles were diuided, they of the circumcision into those, who denied the resurrection, into the Nicolitanes, &c. bicause with the spreading abroad of the truth, those did quicklie spread abroad, as though it is not alwaies found proper, that some which are in the church, should go out of it; that heresies might be, that others may be knowen, &c. You will saye, that all these came against Papists, yea so were the other against Gentilisme, and yet your Author shewed his follie and impudencie in this diuision, and these termes which of true Christians haue beene neuer taken, neither can, when there hath beene some diuersitie of opinion, yet not in the foundation of faith.

Staphilus a most impudent rummagate and an Apostata, vnworthie any credite.

Nowe we come to see what you haue to answere for your selfe, when you begin with a pretie lie, and charge *I. N.* to dispute against you. First marke, which was that the catholike Church was catholike, whereas he hauing touched that before, and shewed that the churche of Rome was not at any time more catholike than other churches, he commeth to dispute of multitudes, when in the time of declination, that faith and doctrine must bee had for true, whiche the moste parte helde for true: you drawe him vnto your marke of catholikes, and holding the same doctrine, which all the true church, from the beginning hath helde. Where you first cauill with him about translations, although you shewe more want of learning than he, of diligent care, for words of text being free as for both, רַב as in the Hebrue, according to the circumstance, doth signifie many times, the mightie in multitude, or the mightie multitude of the honorable of authoritie, power, &c. And so the circumstance concerning the matter of iudgement, dooth seeme to drawe it. For the holy Ghost hauing spoken generallie, that the multitude, or the great and mightie, are not

I. Nicols recant. 25. Dut. 66. b.

Esai 19. 20.

to

About following a multitude to do euill.

to bee followed, to drawe euen that whiche is generall in this place, vnto the matter of iudgement. Secondlye he giueth answere, **we speake not of the multitude in the beginning but when the church was spread.** I answere, and in that place the Lord speaketh not of the beginning only, but giueth a generall precept vnto them, when they should all be taught and professe God. In his second answere, **they speake not of the multitude in good life, but in faith and profession of the same religion:** I answere although the generall sentence be here restrained, to the matter of iudgement, yet the generall sence is both true and generall. For if we maye not leaue righteousnes for a multitude, a mightie multitude, in honour, wisedome, dignitie, profession of righteousnes: we maye much lesse leaue truth for such a multitude. If a great many cannot make euill manners good, much lesse can they make a false doctrine and a false faith good. And so Ioshua after generall receauing of his couenaunt of god, and the true religion of all the prophets, Elders, Iudges and moderators, which did professe the same: yet hee protesteth to followe this rule, so that although all they shoulde goe take another religion, seruice of God &c. **yet I and my house will serue the Lord.** Iosh. 24. 14. All this will I graunt saith *Parsons*. But this we saie, that after the truth Apostolike receaued generally of these who professed to followe it, if any priuate congregation start vp afterwarde, with different doctrine, from that true catholike and generall receaued doctrine, that is priuate, and it is a marke of the false church, and is conuinced of this marke of multitude, or catholike faith. And who is so blockish as *Parsons* in this wittie answere as he imagineth. There is none so peeuish, as to denie, that a fewe fallen from the truth, generally receaued a different doctrine as heretical, if they fall awaye from that doctrine, contrarie whereof is heresie. But what is the cause of this? Is not the different doctrine in them farre from the true doctrine in those many. So then it is not a multitude simple that must marke out the church, but a multitude, teaching

Ioh. 24. 14.

A fewe some times may be a marke of the church.

ching, professing and holding the truth. Is not this a simple fallation, to proue a multitude to be a marke of the true visible Church, called the fallation of composition, to conclude the matter which is true, one part of a sentence to be perfectly true of the other, when they are ioined togither as a fewe must not forsake the multitude which professe and do giue right iudgement in iustice: Ergo a multitude is a marke of the true iudgement. They which may not forsake the multitude simplie, and so it commeth into another fallacie of that which is in some respect true, to drawe it to be true simplie and in euerie respect. It is good, in good things to follow a multitude. Ergo it is simplie good to followe the multitude. Now by this reason why may not a fewe, be a marke of the Church? For in the time of Christ and his Apostles: in the time when the whole land of Israel, boasted of the lawe, the temple, priesthood &c. and yet withstood Ieremie, Iere. 18. 18. Esay and his disciples were as monsters vnto them, the Lord then did forbid to haue conspiracie with that people, but to sanctifie the Lord in their harts, and that the testimonie and lawe should be bound vp amongst the fewe disciples. Esay 8. 12. 16. &c. In the time of Antichrist, when he should reigne and blaspheme god his name, tabernacle, and those who dwell in heauen, when he shoulde make warre with the saincts and should ouercome, and power shoulde be giuen him ouer euery tribe, tongue and nation *Iohn*, Apoc, 13. 6. 7. 8. then for a fewe which keepe the testimony of Iesus, who are written in the booke of the lambe, slaine from the beginning of the worlde, were the true church, and whatsoeuer multitude rose vp then amongst them, with the doctrine which differed from the Apostolike doctrine, which they receaued and kept, were hereticall. And so you see (*Parsons*) al vanitie of your will, will not helpe multitudes and fewes, either of them doth not make catholike, or the true dispersed church, throughout the world, yea in heauen, earth, and they which holde the doctrine and faith of the Church from the beginning, and then to followe the

multitude in heresie againe a fewe, if but one, two, three or twentie on earth, holde the faith of the church with those, which went before of the true Church, the rest declining. As in the time of Antechrist they are not catholike, euen I hope your confessions at last, by your definitions brought afore they are catholike, and whosoeuer depart from these same, and being multitudes, and bring a different faith and truth of religion, they are heretikes &c. And so much of a multitude.

We come to antiquitie. The place of *Iob* is generall euen of such as *Iob* and his friendes, who were their pillers of the Church. It was brought onely to answere your abuse of the scripture, which to proue the Antiquitie of a fewe yeares should be the Church, haue alleadged the place afore. **Dayes shal speake, multitude of yeres shall speake.** Which is answered with the same place, yet alwayes that is not true. But the spirit of God, doth teach heauenly wisedome not multitude of yeares. And whereas your answere, **that although olde men sometime want witte, Yet Christ his olde spouse hath wisedome.** We graunt it is true, and we can say though the old Church of Antechrist want truth: yet the new Church of Christ commeth of the ashes as it were of the olde: The newe braunches out of the olde roote. It is wiser euen with auncient wisedome, then your olde Church which hath departed from the first, and so although the Church in regard of her first members be older then Antechrist and error, yet in regard of her second and third sorte of her members, She may be yonge in the time of Antechrist; and euen where shee is oldest, she is not the true Church for that, but for the truth. Yeares doe not giue or take away from the being of the Church but the doctrine of truth: and she is not the true Church because she is the oldest. But she is the oldest because she is the truest. This contention therefore which you holde, is vaine.

Antiquitie discou. 67. b.

*That boke of Philip Mornages translated by Feilde. against which you barke so much in your wr tinges w sticke nea rer you th that euer you can r

* So is that following of your cauelling with *Philippe* of *Mornay*: for he did not conclude, because it was compared

Of Philip Mornayes booke.

pared sometimes, but because it is compared to an olde house, which in the buylding decayeth, to a cittie, which falleth, to that which is worse by time and yeares, vnles it be brought to the beginning, and so doth the visible Church *Esay 1.* And out of these comparisons one may drawe that same truth, without these blinde collections you inferre: The elders therefore will not alwayes proue she is the true and faithfull Church, as she was in the former time. And this is your error, that you referre not antiquitie to the catholike Church from the beginning to the end, but vnto some perticuler Church, which was good and true in the beginning, but corrupted and fallen away now in her olde age, as *Rome*, and you hold of the *Greeke* Church. Many a new church spring vp in *Turkey*, which shall be better then the olde Church in *Gretia*, according to your iudgement, you dare not deny that, and so vnlesse you shewe *Rome* kepeth his commaundement, faith and religion: a newe particular Church, is truer then she which is so olde, because the one is olde in name and succesion of persons, but new in doctrine and faith: The other is new in name and succesion of persons, but olde in doctrine religion and faith. So you see of the visible Church **all which are particular**: Antiquitie of men, succesion &c. is no marke which is the thing is spoken off.

Discou. fol. 68.

In the third section vpon this poynt, we graunt that in alteration of religion, where the true religion was planted and spread abroade, the next alteration from that was false, and therefore your popery, which was the next generall alteration, was false, and our returne from this alteration to the faith is true. In the obiection of the east Churches of *Greekes* and *Ethiopians* which are fallen into error, and yet are as auncient as the Church of *Rome*. You answere, to let passe comparison of antiquitie, **Their errors are not so auncient but you knowe when they began, and vpon what occasion which wee can neuer shewe of yours**, how true this is we haue seene before. But what if you knewe not the occasion, the time

of

Antiquity. succession without trueth, no marke of the Church.

o their errors (as you speake) would you then for that cause holde their Church to be true in the errors you speake off, whereas you convince their errors by the scriptures whether they were afore or after, whether the beginning was marked then what occasion hath beene obserued yea or no? what is that to the purpose, error is error, whether it be open or hid: these things which be circumstances, chaunge not, or alter not the matter and nature of truth and error. But the argument is not cut off, if antiquitie euen from the Apostles and succession in name and shewe without regard of truth of doctrine, be a sure marke of the true Church, then the *Greekes* must be so, whom you can not deny to bee such. If you say, but we will haue them from the Apostles to holde the truth, as well as the outwarde order, and so do you, then you reason not vpon antiquitie and succession, but vpon truth, which succession you say you haue, and so begge still that, which is in question.

Here to come to all your discourses. Now you are the Church, because you are auncient in name and profession of Christianitie, haue succession of Bishops by and by, that being shewed aboue to bee nothing in deede, you say you are the Church which you holde with this the truth of auncient doctrine, and yet you can not prooue the other in euery part, much lesse this last in the whole. Labour therefore a litle: proue the truth of your doctrine to be the doctrine of the Apostles, and the question of the Church which you make so waightie will quickly be decided. Leaue this labour, and soner shall you drie vp an eternall spring of water, then ende the heapes of controuersies, which by blinde distinctions, mistaking, misconstruing, &c. circumstances of times, places &c. will fall out in the handling of this poynt. As for the place of *Cyprian* it is playne, and his reason generall that we must cleaue vnto the Euangelicall and Apostolicall truth deliuered in the Gospell, and booke of truth: yea though the visible Church for many yeares, hath degenerated, and the

succession of Bishops deny it. Concerning the particular of water and wine wee passe not for. So the Euangelistes do playnely teach it was wine without any mixture of water. We cleaue to the Apostolical traditiō, not to any other indgement or writing of men whatsoeuer.

Discou. 69. 2.

For succession you aledge the place of *Matth.* 23. The *Scribes* and the *Pharises* you say sit in *Moses* Chaire, and our Sauiour bad the people to follow their doctrine because of succession, of their office: therefore wee must heare and obey you. First this is not to answere the argument, which may be out of this place, but eyther a greate simplicitie not to see how a place is applyed; or els it is a great weakenes, that you are not able to answere it. you say You hold by succession the office and ministery of the true Church. Therefore wee must beleeue you hold your doctrine &c. We answere bee it so, the *Scribes* did as much, and taught *Moses* doctrine much more playnely then you, their truth was to be imbraced, yet neyther their office, neyther the truth they did holde, did hinder, but the leuen was to bee auoyded, and that eqill which they brought might be cast away of the true Disciples also, when they withstoode the truth of Christs person and office, though they would graunt the generall doctrine of the Messias, as you deale now with vs, deny in truth his humane nature like vnto vs in all things sinne onely excepted; though you holde it generally, and the true office of his Priesthoode, kingdome, and prophecie, though generally you holde them, as I haue shewed before: and persecuted the Preachers &c. Then they were to come from them, to institute a newe ministery &c. *Act.* 2. 41. *Act.* 14. 45. 46. So *Luther* and others springing vp amongst you, though they could haue acknowledged succession of the right office, and had beene bound to heare when you sit in *Moses* chaire: and taught their doctrine, yet they were not to believe you, when you taught different doctrine from *Moses*, the Prophets, and Apostles: when you blasphemed the doctrine of Christ euē in the foun-

datiõ, as the true office of Christs priesthood & kingdõe, & to do plainly manifest you were Babilon: Antichrist & then had they authoritie after this example; yea if your succession had bin as good as the scribes, as it was no whit better: yet they might goe from you, to set vp a ministerie and doctrine, according to the ministerie of Christ: as also they haue flat commaundement, to depart from kings, marchants &c. which bee inchaunted with her glorious shewes of antiquitie, succession &c. Yea the people of God are charged in this sentence: Go out of her my people, lest you be partaker of her sinnes, and you receaue of her plagues. Againe you saye wee haue not succession, we haue not canonicall, or else ordinarie vocations, or dination. Ergo we are no ministers, haue no ministerie. Now because we see our sauiour Christ commaundeth the people to heare the pharisies, who for the most parte were as *Paul*, not of the tribe of Leuie, therefore coulde not haue succession and ordinarie vocation as they, yet hauing giftes, and comming into that office of interpreters of the lawe, Matth. 2. 25. and was admitted without it to execution of that office, which office was lawfull and good, and the execution of it. Our sauiour Christ doth not teach the people to resist them for want of that, but this that they sitting in Moyses chaire, deliuering according to their office the truth of God, they learne of thē so likewise ought not you to teach that we ought not to be heard for want of succession &c. vnlesse you can shew we sit not in Moyses chaire, that is, holde the office and execute the office of teaching the truth of God. Thus you may see (*Parsons*) this place, which you thinke doth heale all, is found to wound you to your heart. Nowe whereas you boastingly conclude, therefore we should not forsake it, we answere. If you proue your offices of Popes, Cardinals &c. offices ordained of God, and you sitting in Moyses chaire, teach true and pure doctrine of God, then we would not cut our selues from you in the firste, and so farre we will heare you in the second. But in this (*Parsons*) there lieth hidde a further poinct then you are a-

What it is to sitte in Moyses chaire.

The Scribes and Pharysies grewe out of two houses in Iewrie the one called Sammai the other Hillel not long before Christ vis 60. yeares. Hier. in Esay chap. 8. Ioseph. Antiquitat. lib. vt supra.

We must depart more frō the papists then from the scribes and pharisies.

ware of. For although when you haue some abilitie to preach the truth, and do preach some truthes, and do keepe in baptisme the substance, and are there where we doubt not but in the middest are manye members of Christ, some hidden, some weake, and therefore your ministerie hath a consent of the church, whilest and where this is, and so hath had and hath: we acknowledge in this respect Gods truth, and gods sacrament, yet your office of Pope, Cardinals &c: your ordination to sacrifice to the quicke and to the dead, not to preach, we esteeme no more of them, then of the deuils chaire, and so for this time proue it, and then conclude, that as one as we, or any childe of God espieth this, taking the good doctrine and the sacrament which was substantiall, he is vpon the former rule and commaundement to depart away more from you, then from the scribes and pharisies and to cleaue vnto the lawfull ministerie amongst them, as they did in the 20. of the Act. where wee shall see a peece of your great skill and learning you bring, in alleadging the place thus. **I know that after my departure hence, rauening wolues shall enter and succeede me, and out of your selues, shall by succession, spring vp men, speaking peruersely.** First you laie holde vpon him as one that addeth and detracteth. Your reason is, because he addeth succeed, spring vp by succession. I answere for him. He addeth it, but with a parenthesis, which doth shewe he woulde not haue the reader imagine, he in this vsed the word of the Apostles. Nowe in that hee hath translated ἀναστήσονται shall spring vp, which you translate shall rise vp: howe much further yours or his, is from the truth, we shall see after. Or what great difference there is betweene them. That which hee left out, if your prose be good that it made against him it is somewhat, otherwise the Apostles manye times in alleadging textes do adde wordes of greater plainenesse, & leaue out wordes sometimes: as Paul Galath. 3. 10. Rom. 4. 8. which I alleadge not so much vpon occasion of *I. N.* as to shew what is our libertie on both sides, if we vse it in sincerity, truth & plain dealing, as the Apostles did. Now

Disco. fol. 69. a.

therfore if *Parsons* will cōdemne this, he should first haue shewed, that these additions were added without note of difference.

Parsons cauelling with Nicols, a fitte match for him.

Beside the meaning of the place, that this leauing out was to corrupt this. When he had done that, he shewed his egarnes, which coulde not let him in equitie to deferre it so long. But let vs see how this place maketh against vs. First, bicause he saith, [illegible] they shall enter in vpon you: which noteth (you saie) intrusion, and not succession and orderlie vocation. And why so? Bicause of the phrase, dooth it not so? or bicause of the circumstance, that he speaketh of wolues whiche should destroie the flocke. If you saie of the phrase it selfe, not considered with the circumstances, you shewe your selfe vtterlie ignorant in the Greeke toung. For it is common with them to abounde in the proposition both compounded with the verbe, and added to the name: as to goe no further, than this verye manner of speach. What say you to εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ to enter or to go into his rest? So *He4. ve. 11.* εἰσορχομένην εἰς τὸ ἐσώτερον, Entring into the inner. Except one be borne of the spirite, hee can not εἰσελθεῖν εἰς βασιλείαν τοῦ θεοῦ, hee can not enter into the kingedome of God. Is not this doone without all knowledge? Yea of the Greeke grounds, and that *Pleonasmus* or abundaunce of the preposition which is founde with them to vrge the verie phrase, to shew he could not speake of these, which came in by succession, but those onely, which came in by intrusion. Your Greeke here, was little better than *Nicols* his Hebrue. Now if you will saie the circumstance sheweth it, that it is another point, then you should not haue vrged the phrase. But when doth the circumstance vrge it? May not a wolfe come in vpon a flocke at the folde gate sometimes, as well as in sheepes clothing? Maye not a theefe come in vpon a man and robbe him, and doo violence vnto him, as well sometimes at the doore, as at the windowe? Againe, where your selfe graunt, that euen in ordinarie succession one may after

Disc. fol. 69. b

become an heretike, and so may peruert many soules, hurt the flocke of God, &c. as well as he that is an intruder. Finallie, what can you shewe, that saint *Paule* spake of these to be greeuous wolues, not sparing the flocke, which cannot be found in these, which comming in by succession, do not play the right shepheards. Why dooth the Prophet saie of the shepheardes, that they deuoure the sheepe, the Lord will deliuer them out of their mouths, speaking of the rulers, priests, and prophets of his people, which came by succession? Dooth he not plainelie shewe, that successors, may be rauenous and deuouring wolues. So then, seeing here is nothing in worde or matter, which may not be referred vnto succeson, as well as vnto intrusion, without outward order of the church, there is no reason which should leade vs to vnderstand it any otherwise than generallie.

Your next reason is, because he saith; The flocke, and not their flocke. A foolish and childish reason, as though that was not spoken in regarde of God, that it was his flocke, which they would spoyle, whiche yet might bee committed to their charge. Dooth he not before saie: *Looke vnto your selues, and all the flocke*, of which God hath made you bishops? So the flocke was Gods, and they made ouerseers and bishops of it. Nowe, whether they plaied the true shepheards, or the wolues, yet this remained, they had the flocke, that is, the flocke of God to deale with, and to answere for. And in deede if *Paule* should haue saide, their flocke, although he might so speake: yet it had not beene according to his reason, nor the consent of other writers of the scripture, as farre as I can remember. Thirdlie you say he saith: They rose vp, not sprong vp, which is proper to succession, and the other signifieth, a lifting vp of them selues vnto dignitie without certeine vocation. Here againe you shewe, you ouerflowe with skill of the Greeke toung, as a drie sandie banke with sweete water. For who is so great a stranger in Græcia, as can not tell, that ἀναστῆσονται, if we go to the first signification, according to the preposition

and

and signification of the simple worde, dooth signifie, to stand, or rise vp againe: wherof commeth also ἀνάστασις, the resurrection or rising againe of the dead. *Act. 23. 6.* Now this doth not fitlie agree to spring vp and to succeede, when after a sort the same thing, office, calling, &c. commeth vp againe. Nowe if it did signifie, they shall rise vp, shewe that this speach may not be generall to these whiche rise in succession, and to those which rise vp. Otherwise it is not inough for you to say, he saith rise vp, therefore he speaketh of Intrusion, without ordinance, calling, &c. Last of all you say, to drawe many disciples after him: *Ergo* they could not come in by succession, &c. Excellent Logicke. Can not a man, which commeth in by succession, become an heretike, which you graunt, and may he not become a scismatike, and one that causeth diuision; and drawe after him manie disciples? The Greeke church, which you can not denie, but they had and haue succession; did they not drawe awaie with them many disciples from God? If an heretike may haue a succession, and he not drawe away from the flocke, the drawing away doth shut out succession. But this is the best learning in the toungs and logicke that you haue had, by the great and large liberalitie of the Pope to his Seminaries. But you that would picke so frinolouslie so manye thinges out of one texte whiche made not for your purpose; could not see that which was plaine, and doth make against you, in regard of circumstance and gramaticall construction. For whereas the Apostle, hauing propheſies generallie, that there should come in vpon them wolues: doth he not increase it, saying, when he applieth it to themselues, who had a true and lawfull calling, and of your selues shall arise, doth he not shew this openly, applying it to those, who were lawfully called, and had good succession? Againe, is it not plaine in construction, that the Apostle hauing exhorted them as bishops, and speaketh here of them properlie, that he ment themselues, and those of them who were in the office & calling of God together, should

One that commeth in by succession may become an heretike.

yet

The place of Acts.20.

yet be those who should drawe awaye disciples; spake there of elders and lawfull elders, he must needes speake of those who are in lawfull calling and lawfull succession. Wherefore, seeing it is euident by this, and the answere to you, that this place casteth out wolues, &c. and therefore can not be proper to the true Church, or the true Churches ministerie, which is common vnto others. You say we are impudent in alledging this place, bicause saint *Paule* signifieth here heresie can not come by succession. To which we answere, you are impudent aboue impudencie it selfe, in that you saye saint *Paule* saith, that he which can not bring the least title to giue it out, but rather the contrarie, and is not the Greeke religion come by succession, which yet you holde heresie. What saie you to the *Arrians, &c?* You will say it had a beginning, so had the truth, and yet you said it commeth by succession?

Dice.fol.70.b The next section hath nothing to the purpose. In the answere to the example of Christ, he maketh a long and vnnecessarie proofe, of that which hath beene confuted before. And seeing the Iewes did not ill in refusing Christ, as an ordinarie minister, but as an extraordinarie ministerie, propheſied of the scripture, and confirmed by myracles. This we graunt, and therfore because we bring places of scripture, which do first proue, that there shuld be an Apostacie of the visible church, and therefore that the reformation could not be wroght of those who continue in the Apostacie, and yet that by the spirit of the mouth of Christ, that is, by his worde, Antichrist should be ouerthrowen. And it foloweth, that the ordinary ministerie to do this, must be at the first raised by an extraordinarie ministerie. So in *2. Thes. 2. Apoc. 11.* and other places which we haue shewed to be plainlie vnderstood of this ministerie, which God hath wonderfullie rayſed vp in these latter daies against Antichrist. So hitherto your argument. Our answer maketh much for vs. Whereas you claime myracles, I haue shewed before, that that is not necessary. And your allegation of the 15. of *Iohn*;

If

 The place of Iohn.

If I had not doone the works amongst them, which no man hath doone, they had not sinne, is peeuishly alledged, & without all reason, to proue that the Iewes had not done euill to refuse Christ, & that without it, he had not bin to be beleeued For tel me, are you become so impudét in the face of the world; that you would say that the *Iewes* had no sin vnlesse Christ had wrought miracles? When God had playnely prophecyed of his office, time and place &c. had reuealed it by Angels, by the voyce of God from heauen, by the discending of the holy Ghost: by *Iohn* his ministery before he had wrought any miracles: Was it not sinne for any after so many witnesses, to deny him so sealed of God the Sauiour of the worlde, before hee wrought miracles? If it was the duety of *Marie*, *Anna*, the shepheardes, *Peter*, & *Philip* to beliue, when as yet they had not seene his miracles, it was a sinne for others who had the same, or any other witnesses, not to beliue. And he were worthie to be nayled to the pillorie, which should deny that honour to Gods worde, Messengers, &c. that he ment, that to beliue them without they partly wrought miracles was not sinne. But you will vrge the wordes of Christ. **They had had no sinne.** I say he speaketh by comparison, and putteth sinne for a malitious or foule sinne, that which is of extreme wilfulnes, not of simple ignorance or infirmitie, and that is plaine by that which our Sauiour doth adde when he saith. But now haue they sinne, and they haue hated me and my father. For it is playne and manifest, what sinne hee speaketh off: As peruse any other, as that in *Iohn. 4. ver. 11.* when he doth not confirme his calling there by his miracles, but his being one with the father, as it is plaine by the wordes going before: so is the other out of *Iohn.* 10.18. and he willed them not to beliue him vnlesse he did the workes of his Father. But if I do them (saith he) if you will not beliue me, beliue my workes. Whereby hēe sheweth they were bounde to beliue him who taught the truth of God: yet if they would not, he sheweth that his workes make them more inexcusable. So

Miracles now rather a signe of Antechrist.

that all this is flat against you, to shew that they ought to haue believed Christ, though hee had wrought no miracles. Now to graunt they should not haue believed him vnlesse he had done these miracles, yet this were vnequally drawne to vs in regarde of two greate differences, the one in that the doctrine of Christ in regard of the world was newe, as that which should teach. Now all was done, and the hid ministery of the calling of the *Gentiles* sette abroade, but ours is that which was preached first of Christ, then of his Apostles, and hath bene confirmed by signes and miracles of those who heard them. *Heb. 2.1.* &c. Secondly there went prophesies as aforehand, that Christ should worke miracles, so that al things that went, could not haue abrogated the plaine euidence of the former witnesses yet for al that, it would haue called the truth of the scripture into doubt, and would haue bredde many perplexities. But of the end of the world in the time of Antechrist it is not prophecied of the true ministers that they shoulde worke miracles, but that they should confounde him with the word of God, and Christ his spirit, which is set downe as the onely meanes: but of Antechrist that he shoulde deale with them by great and very effectuall signes. 2. *Thes. 2.* So that now to bring miracles * is rather a signe of false teaching, then of true, and to aske for them as confirmation of calling, is rather to aske for testimony of the ministery of Antechrist, then of Christ. Nowe whereas you say in the ende that they can not pleade ordinaric succession, or canonicall ordination, I answere though that be founde true, and it shall bee graunted. For the first it is a shame, a blot, & plaine denyall of their owne religion and Church for a Papist to deny it. For tell me (Sirs) had not *D. Luther*, had not *B. Cranmer*, and multitudes more, had they not popish vocation, and ordination, as well as any of the rest: they had it. This you are not wont to deny. If you doe, why did you disgrade them, and plucke them from that they had not, making a making sort of toyes, to depriue them of that

* Stapleton in his translation of Staphilus discourse of doctrine &c. Discou. fol. 11.b.

which

Succession & ordination not in the church of Rome.

which was not in them? when they saye therefore, our ministers had no succession, no canonicall ordination &c. they saye the Church of Rome hath no succession, no ordination, and so is by their owne writing become not the true Church. Thus they haue beate the aire, and found the winde to blowe backe their owne filthines in their owne faces. They commonly answere vnto this, that they were not ordained to preach this doctrine of them. I answer, first that they were ordained generally to preach the gospel, & the faith of the catholike Church. So that vnlesse they can proue they preached not the gospell, and the faith of the catholike church, that is, the faith of the scriptures, they cannot saye, but they haue done that, whereunto they were ordained. Secondlye it appeareth for all that, to be ordination, euen in their iudgement, because if any ordained of them, came to the truth with vs, which they call heresie, and they plaie the Apostats and returned to them againe in good order and his comming from them, hath not bin verie greeuous vnto them, they will receaue him as priest without newe orders, if he were not disgraded, yea their disgrading of them at their death, doth plainely shew, they had the ordination, so long as they preached amongst them, vntill they came to be burned. Last of al *Parsons* and they destroye his answere them selues, when they graunt these things to those which were amongst them after, as to heretickes and apostates. So if they aske for anye thing, their owne markes, or Gods markes, so God doth prouide euen in the imperfections of his children in their time (as we haue on euerie side) wherewithall to stoppe their aduersaries mouthes.

Now in another page *Parsons* will take his pleasure a litle at Phillip of Mornay, who alleadgeth as miracle inough to confirme the calling of the ministers of the Gospell, that chaunge which hath bin wrought in the worlde by the power of the same in turning them vnto God. This he iesteth at and saith, that by this argument. *Arrius, Donatus* &c. wrought verie great miracles and

Disco. fol. 72. 2.

Miracles by the Gospell.

proued their vocation substanciallie. I answere no. For both in the matters, and also in the circumstances they differ. In the matter, because *Arrius* &c. alwaies fledde the plaine and sound handling of matters out of the scriptures, which your conscience wil witnes with you, that Luther did not. Againe they had great meanes of authoritie, sometimes of craft, sometimes of deniall and affirming at their pleasure &c. But the other haue hadde onely the naked truth, against the authoritie, policie, subtelty, not onely of the Pope, but almost of all princes, against the quidditis and heapes of farre raked distinctions, obiections, solutions, against popish canons, ordinaunces, against multitude of sclaunders &c. onelie the spirite of the mouth of Iesus Christ to throwe them downe. I omit the hand of God in feareful punishments, on them, when they had the protection of the world, and the maruelous and straunge deliueraunces of vs, when we haue wanted the same: also the ioie of all sortes, and almost of all ages, in all exquisite kind of torments vpon them in those, who in our daies haue sustained the profession and ministerie of the truth of God with vs, to be compared with the cleane contrarie in them. And this reason of his is the festring of heresie and the secreat creping of it, wil not confirme the calling of heretikes: therfore the power of the holye ghost in his truth, and the maruailous propagation will not confirme the calling of those his ministers. And if this be no good argument, then what argument had S. Luke to confirme the extraordinarie calling of the dispersed. Had they any but this? The hand of the Lord was mightie with them, so that manie beleeued. Doth not S. Paul alleadge this argument amongst others, as verie strong 1. Cor. 3. to proue his Apostleshippe. Neither care we any thing that you will obiect, their teaching was truth, and ours is error, for then would others obiect to them. But it is the power in the hart, sealed to men in the marks and signes noted aboue, which must seale vp this. But you will not leaue as yet, but you affirme that this spreading of the doctrine of the Gos-

Popish satisfactions friuolous.

Gospell, is a signe that Luther and so the rest were wicked deceauers, preaching plausible doctrine to itching eares. 2. Timoth. 4. which is as fit a reason to come from a papist, whose doctrine if it bee compared with others, whatsoeuer they boast, is lauish libertie, and yet a slauerie in the greatest precisenes it hath, if it be compared with the loosest band of our doctrine, which yet is heauenlye libertie. For to leaue our doctrine that the least sinne deserueth eternal death, and cannot be answered by all that is or euer was in heauen or earth, but onely by the sacrifice of him, who being eternall God and true man, hath offered vp him selfe by his eternall spirit a propitiation for our sinne, which can be applied by no instrument, but the heauenly gift of the holy ghost, which is faith, which cannot be in any, or bring him to see the Lorde but in those, in whom it bringeth forth this faith, to walke the rest of our time, not according to the will of the flesh, but the will of God, and neuer to satisfie them selues, in any thing to be acceptable thorow Iesus Christ vnto God, but that which is approued plainly by his eternall will in his worde. Rom. 12. 1. To omit this which if it be liuely compared with the pettie satisfactions (for sinne) in poperie, not onely for (those which they falsely call) venial sinnes, but also for those, which are most monstrous, and with that easie satisfying which men finde amongst them frō christian life If they followe the bodyly exercises and other trifles to omit all this (I say) if wee make comparison euen in those things which he pointeth vs vnto by the allegation of 2. Timoth. 4. Let all the world iudge, who doth more please itchingeares, we who teach that no euill thought can passe from man, without the desert of the eternall wrath of God: or they which teach that the first motions of sinne are no more in our power, then the beating of our pulse, and therefore are no sinne at al, so that a man neede neuer to crucify them, so they breake not out to some staie of consent, neither neede the dayly bloud of Christ in this behalfe, neither neede crye out with the Apostle of wretchednes. misera-

Censure against Mr. Charke

We please no itching eares.

ble bodie of sinne &c. which do turne from the truthe more vnto tales (as the Apostle saith) they or we? they who teach the tales of the Apocripha, as the lie of the Angell Tob. 5.13. The lie of Iudith. 9.2.3. the lie of the Genealogie of Hesra 2.1.2. contrarie to Hesra 7. The fable of burning all the bookes of the lawe ioining with them 28. moe of manye Iewes burned these in Babylon, of secrete and hid bookes for some open for all, some secrete for others Hesr. 4 14.33.47.44. The fable of the Arke. Of holy fire hid and found againe with a shameless belying of the writings of Ieremy, and a plain contrarietie vnto the 4. of Hesra 10.22. Malach. 2.1.2.3. &c. The lie of the Angels striking out of fire Dan. 1. so contrarie to the true Daniel, who saith, he walked in the middest of the fyre, they came out of the middest of the fyre Dan. 3.24.25. with many other falshoodes conteyned in those bookes. They also who teach vnwritten traditions, of which they can bring no worde, and are daylie shewed of vs to be directly contrarie to the worde of God, of vs, who teach nothing, nor require any thing to be beleeued, which clerely and manifestly in euident demonstration shall not appeare to all men, to be out of the holy scriptures: which of vs I saye turne from the truth to fables, let all reasonable men iudge by these. But yet *Parsons* will proue this by a reason, drawen from the vnlike fruites which our teaching doth bring for the contrarie vnto the fruites of the doctrine of Christ, whereof the one is, they had not such rushing of people, which is an impudent lye, contrarie to so many stories of the gospel, of multitudes running after Iohn Baptist and Christ, Mat. 3.4. Ioh. 6.5 & multituds conuerted by the apostls by Phil. & by the dispersed Iewes frō Ieruſalē Act. 2.4. act. 8.6. 11.21. and it is manifest; the rushing of mē vnto the truth, hath not beene such, as might testifie the doctrine to be pleasant vnto him, seeing it hath bene such as either hath drawn thēvnto the losse of life, goods &c. Or els if they remayne in peace, to stowpe vnto that discipline of God for all estates both people and ministers and magi-

Math 9. Disco. 72.

magistrates, which flesh and bloud, and the Papistes will neuer stoupe vnto.

Papistes in all their worshipp superstitious and idolatrous.

The second note is that they did neuer drawe them from their ordinarie pastors, which is true: neyther hath or doth our doctrine drawe any from their ordinarie pastors, but from ordinarie intruders, not into the office but roome of church pastors. And the case is farre different, betwene the Priest, *Scribes* and *Pharisies*. To which our Sauiour Christ sent the people to learne, the Leapers to performe the ceremonies of the lawe because their office was ordeyned of God, the worshipping in the seuerall partes of the same were ordained of God, and voyde of idolatrie, and their doctrine in the foundation, true, except in this they did not particularlie acknowledge Christ to be the Messias. But as for you papistes, we acknowledge not your officers of Popes, Cardinals, &c. to be instituted of God. Wee see in all the worshipping of God you are superstitious and idolatrous. We see you haue made a generall Apostacie & falling away from the full truth of euery poynt of religion. And therefore no maruaile it is neyther any marke of false teachers. If we be driuen by their doctrine to depart from thence, from whence they are commaunded to depart. For if the Apostles, vpon the wilfull refusing of Christes doctrine, did seperat themselues in a seuerall ministery and order of gouernement, not onely from the priest his office, and the vse of the same in the Church (which after the death of Christ coulde not bee tolerated, as that which should denye the perfect and prefigured sacrifice to haue bene offred,) but also brought them vnder a seuerall gouernement, as teachers, feeders and elders, as yet their teachers, rulers, and outwarde discipline differed not in substance from it, as appeereth that the Apostles woulde bee at their prayers, teachinges, readinges, in their Sinagogues, and were content to auoyde confusion in the Sinagogues, to call them forth by authoritie of the chiefe elders of the Sinagogue, although they had sufficient

Act. 14. 15.

autho-

Religiō that commeth downe from the beginning.

authoritie from heauen by their Apostleship:) if the Apostles I say vpon their wilfull refusing of the truth of God, and vpon the time of the ende of succession of office, (as you speake) did thus segregate themselues in ministery and congregations. *Act. 1. 13. 14. &c. Act. 40. 41. 42. Act. 21. 18.* how much more ought we to doe the like, who professe and proue dayly to all the world, that your offices haue not beene from heauen, nor began from heauen, nor began from God, neyther were euer allowed of him, your teachings and whole seruice of God, to be blasphemous and idolatrous, and your discipline to be voyde of all ordinances of God, or profitable vse commended of him.

Disco. fol. 72. Next you giue an answere vnto the obiectiō, that many heretikes came to the Bishoprikes by succession, saying that it is true and to be graunted. But you holde that religion which commeth downe from the beginning, that cannot be false. Where we may see first of all, how you, who call for plaine dealing in the world bee founde dayly to vse such childish sophistrie, as I am ashamed off. The fallation *Heterogenion* of that which is from the matter, then which there is nothing more common & childish: for you had giuen your third marke to be succession of Bishops, especially in the Sea of *Rome*. Now you come to succession of religion from the beginning as though Bishops and religion were one thing: when as a bishoppe and religious bishoppe are diuers thinges. And nowe being playnely refuted in that, and compelled to graunt heretikes may haue succession of office, and therefore consequently that bare succession of office, can not beare away the matter. You bring another boast vnto vs of religion, comming by succession (I thinke you meane of bishops) from the beginning, which cannot be false, and so is a true marke of the church. Where you come into sophistications more, the one of begging the question, which is that your religion hath beene the same from the beginning by succession, which is the greatest question betweene you and vs, and

yet

The Papists make succession locall.

yet is here left without all succour, ready to perishe and starue, as that which goeth a begging alreadie. The other is of composition, which is, that bicause the same religion succeeding from the beginning by succession of bishops, is a true marke. Therefore the succession of bishops is, or therefore that this muste be a necessarie marke, that succession of bishops must be ioyned with succession of religion; when as the doctrine and religion they come from Christ and his Apostles, whether it come by succession of bishops, or howsoeuer it come, yet it is a true marke of the church; and when it commeth by succession of bishops, as it is then a true marke, so it is not bicause of the succession, but bicause it is that which it was in the beginning, euen the doctrine of the Prophets and Apostles of Iesus Christ. *2. Pet. 3. 2.* Last of all, we come to the point which followeth vpon your succession, that you make it locall to one place or prouince, and so by consequent the religion it selfe. This you denie, what thankes the Bishop of Rome, or other Catholikes will giue you for it, I can not tell. But howsoeuer it be, let vs see your answere, and examine it.

Your assertion is, that though Rome were destroyed, and all Europe, the possession of your enemies, yet might a man be chosen to that dignitie and bishopricke in Aegypt, Asia, or India, as well as there, and haue as great authoritie, as he that is there nowe. Nowe in the examination of this assertion, we will first see, howe he is contrarie to the rest of his companions and chiefe readers, then howe he is contrarie to himselfe, and destroyeth himselfe. They therefore holde and saie, they bring the obiection following as ours, that eyther it muste be personall onely, and that Rome hath nothing in this more than any other bishoprike: or else locall only, and then Antioch should haue it: or mixt, that is, personall and locall, and then one should not serue without the other, and so the place shoulde be no longer then the person is present there. Nowe *Peter* is not at Rome, and therefore the place can be there no longer. To this they

Disc. fol. 73. a.

Succession personall onely.
Succession locall only.
Succession mixt.

Bellarmines opinion in his Dictats.

answered, that by the institution of Christ it is personall to *Peter* and his successors (whiche implieth a foolishe contradiction) and not locall. But after by the deede of *Peter* it was made locall to Rome, and the bishop of that seate. The books of Dictates, (from whence he stole the former things of the church) *Quest. 4. in Controuers. 3. de Pontif. in respon. ad obiect. 2.* Nowe to be made locall, and not to be made locall, is contrarie. Againe then it is said, that if *Peter* had translated him selfe from Rome, as he did from Antioch, whersoeuer he had died, whersoeuer he receiued the office of a bishop, and died, that citie whersoeuer it had beene, had beene the head of the world concerning religion. Which if it be true, it must follow, that either a citie may be head of the world concerning religion, when there is no Church, nay when it is not at all. Also, alwayes at Rome must be a church, a Pope head of the church there, that it may still bee the head citie of the world concerning religion. But it is but lost labour to set this your assertion to fight with others, when it doth fight with your self. For if he must be chosen as you say to that bishoprike & dignitie, and it is manifest that none can haue the bishopricke or bishoplike dignitie of any place, vnlesse he be chosen to be bishop of a flocke, and there to be ouerseer as Act. 20. 20. Tit. 1. 5. 7. Phillip. 1. 1. for so Peter was bishop no longer at Antioche, then he remayned or stayed there. (This is the Papistes iudgement, for we knowe he was not properly bishop any where) and should haue beene of Rome no longer, if he had taken the ouersight and charge of an other citie, and there to abide. And in deede, whereas to be a bishop of a certeine place, is to be an ouerseer of a church there: howe can he be an ouerseer of a church there, where there is no church. So then, if he muste alwaies be bishop of Rome, and be chosen to that dignitie (as you say) then alwaies he must haue ouersight of a church there, then it can not be destroyed, be in the hand of the aduersaries, and voide of a church, and then still this succession must be locall, contrarie to that you affirme.

affirme. Againe, seeing wheresoeuer he be, he is Pope, in regarde of hauing righte, of the bishoplie dignitie of Rome, it followeth still, that this succession, hangeth on the place in regard of right and title, if not of presence: and so still the dignitie and supreme ministerie of the bishop shall be locall, and tied to the right of one place, which is that you your selfe can not abide.

What it is to be bishop of a place.

And so you see, the Master of Penbroke hall hath receiued such a quicke spirit in the truth, as he could well note out that error of yours: as it may pinche you to the quicke, and make you to catche your selfe in your owne affirmations and denials, both in that and many other points of your religion.

Disc. fol. 73. a

In the note of vnitie, you come to triumph, but all the glory of it lieth vpon two impudent lies, the one that we saie nothing, but that you haue sectes: as Benedictes, Dominicanes, &c. as though you could be ignorant, they obiect vnto you dayly the head controuersie betweene your selues, Whether the Pope be aboue the Councell, or the Councell aboue the Pope; and so whether the Pope maye be an heretike, or conclude an heresie yea or no by him selfe, or with his particuler counsell, which is plainely set downe in the written booke of the late Dictats, brought by our Iesuites from beyonde sea, and written especiallie for * England, as it seemeth by diuerse places, where it confessed, that that question is not onely betweene heretikes and them, but betweene them and some Catholikes, as the Parisians, Castro, Adrianus sixtus, and others. *in controuersia de summo Pontifice, quest. 6.* Nowe this controuersie sticketh more to the head and foundation, than that which is betwene *Luther* and vs, to wit, that if the Pope can decree an heresie by him selfe, and in a particuler counsell, then it will followe he can not be head of the Church, and that the Church who must alway obey the head in matters which are decreed for the whole bodie, muste obey heresie. And so you see your whole foundation should be ouerthrowen, and therefore this breaketh vnitie amongest

Disc. fol. 73. b. borrowed from Staphilus Eng. fol. 120. and 125 Hard. Apol. 145. Dorman. disc. prose. from fol. 106. 107. &c. Bristo. Mot. fol. 11. As controuer. de prede. quest. 2. In proemio Bellarm.

The Papists diuided into sundry sects. The cõmon answer of al the Papists, see the places quoted before.

you, as much as any thing you can alleadge betweene the Lutherans and vs. As for your answere, that they are not sectes which bring in a * different order of seruing God, from that which is generall to all Catholikes: and that in the generall duties of praiers, fastings, meditations, readings, &c. and that not onely vnder pretence of order and comelinesse, but vnder paine of damnation, and gaine of heauen: but onely that they are ornaments and diuerse members of our bodie, as the toes, fingers, &c. and therto abusing the place of the * Psalme, it sheweth you blush at no answere. For as the one parte is (1) false, so the other is not onely so, but (2) blasphemous also. The falshood appeareth, bicause when in common dueties of religion and seruing of God outwardlie, if vnder paine of damnation, one holde that whiche another dooth not; is not there a difference of faith, a difference of matters apperteining to saluation? A difference in the outwarde seruice of God, which is necessarie to saluation? And is it not much more with you, when in these thinges you holde satisfaction for sinne, merit or reward, which you can not denie to be essentiall vnto faith. Where then is one faith? One religion of God, from the beginning of which you boasted of. *Ephes. 4. verse. 1.* Nowe howe vntollerable is the blasphemie of the other pointe, when you saie, they are degrees, states, professions, and orders in the catholike Church, and all agreeing in one faith, which do not impaire, but beautifie the vnitie of the body, which is the catholike Churche, &c. For these degrees, estates, seuerall members, from whence come they? Who hath ioyned them to the body? What bee the ioynts, the bandes, and the synewes, by which they be ioyned, and by which they take strength from the heade? What bee the seuerall actions? From what facultie do these seuerall actions arise? From what or whose giftes do the seuerall faculties spring? For all these reasons in the naturall body, and the worde of God in the spirituall body, hath playnely taught vs, that the degrees and e-

(1) Psal. 44. abused by Parsons to proue distinctions of religious mẽ, which place is directly by Aug. vnderstood of the gift of tonges and not of popish Friers See the places at large. Augu. aduer. Iudeos ora 4. and vpon the Psal. 44

(2) Ecce varietatem intelligamus de diuersitate linguarum & vestẽ propter vnitatem.

thus vse papists to expound Scriptures by the fathers.

estates

The Popedome and priesthood no ministery of Christ Colos. 2. 19. Ephes. 4. 16.

states of the Church, should be from heauen ordayned of God and set of God, not of man. 1. *Cor.* 12. 28. *Ephes.* 4. 11. that in Christ & by Christ as the heade they should be ioyned by ioyntes and synewes: that they shoulde haue of him seuerall and diuers χαρισματα whereof should arise diuers faculties and actions, in the diuers members assigned and wrought by him: as teaching in the teacher, exhorting in the exhorters, ruling in the elder, cherefulnes in distributing in the Deacon. *Rom.* 12. 4. 5. 6. 7. And so the Apostle concludeth very notably in the first of the *Corinth.* 12. 4. that these are diuersities of giftes, to make diuersitie of administrations, or many members, but one spirit from whom they come. *Ver.* 4. 7. And who giueth to the Pastor the worde of wisedome, to Doctor the worde of knowledge &c. 7. 8. &c. that these are diuers administrations, but there is but one Lord, by whom they are assigned, gouerned, &c. 5. *Ver.* and diuers faculties, but one God, who worketh all in all, and so these two are concluded, in the latter ende of the chapter, that God hath set this diuersitie of administrations and faculties, and God hath set some in the Church Apostles, Prophets, and teachers, which conteine the seuerall faculties. So then if the Pope, or you or any of you, will make these to be members, degrees &c. as you holde in the Church, when you assigning them their seuerall administrations and seuerall actions and faculties, doe you not blaspheme Christ, the onely Lorde, the assigner of such things? Doe you not take vpon you the office of God, the onely worker of such thinges? Doe you not make your selues equall with the holy ghost to finde out giftes for dignities and helpes in the Church which he hath not found out or distributed? For diuers dignities and members as these are, by your saying, must haue a diuers gift and facultie, to distinguish him from the rest. And thus betweene your first impudent lye, and your second. In your answere, you haue interlaced an vntruth and notable blasphemie, and at the last come

Not like vnto the Puritanes which were heretiks

vnto your second falshood, which euery one almost can grope, and which I haue touched also: that Puritans, by whom you meane (as one of you hath interpreted the hotest kinde of Protestants amongst vs, (though by the grace of God we do not distinguish our selues by zeale, knowledge, &c. more than others, but labour to keepe the band of loue in peace) doo differ in matter of faith, and belicfe, and doctrine, from Caluenists, and both from the Lutherans. And thus after three vntruthes, and one blasphemie, you concluded verie triumphantlie, that, for all hath beene saide heretofore, or can be saide hereafter, you do not see why your faith and church is not proued true, and ours false: and that this being gained, you neede no longer dispute of controuersies.

Bristow. Mot. 40. & 154. b. Cathari. or Puritanes were the followers of Nouatus what their opinion was read Euseb hist. lib. 6. cap 43.

And therefore hereupon he taketh occasion in a leafe or two, to shewe vs the manner of N. his dealing, and thereupon to infer, that he is vnwilling to answere him in other poyntes behinde, yet because he might better picke some quarrels, to disgrace the truth and vs, hee snacheth here and there at certaine testimonies of the Fathers, which partly he laboureth to repell, to bring on his side, partly seeketh vpon *Iohn N.* his abuse as hee thinketh of the Fathers testimonies to slaunder our dealinges generally. Therefore I will examine them also a litle that all the world may see your truth and honestie. His first place is of *Augustine*, where *Augustine* saith, that so the deade care for the liuing, although they know not at all, what the liuing doe; as we haue care for the deade, although we knowe not what they doe. the deade knowe in deede what is done here: but yet when it is done here they may heare it after, from those which depart hence to them by death: or from Angels who are present here amongest vs, or by the spirit of God reuealing it vnto them. Hereupon nowe because this testimonie had beene negligently alleaged of *Nichols* against praier for the dead, he concludeth of his aduersaries generallye, that though they confesse all the olde fathers to haue bin on our side,

Disco. fol. 77. a.

and

Parsons braw leth with Nichols for misalleadging doctors.

and to haue erred with vs, as Fulke doth of S. Ambroſe, Auſten, Tertullian, Origen, Chryſoſtome with moſte reprochfull wordes: yet when any thing paſſeth from them to ſimple people, they are ſo greedie to coulor it with credit of the olde fathers aſſent, as they will rather venture to corrupt ſome place or other, then to lacke ſome litle ſhewe of antiquitie. In which beſide his vniuſt dealing to conclude a generall fault vpon *I. N.* ſlippe that waye, he hath brought vs two vntruthes to helpe the matter withall: the one an impudent lie, that wee being preſt, do confeſſe all the olde fathers to be on their ſide, which if he haue any learning, he muſt needes knowe it is falſe, and if he haue any honeſtie, hee cannot denie it. For our challenge is not vnknowne, that you ſhoulde bring any author of credit within the Apoſtles time, or one hundred or two hundred yeares after Chriſt, to proue the allowance of praier for the dead, and they ſhould beare ſome credit for this point. And this he cannot be ignorant of, as it is plainly ſet down of M. Doctor Fulke, ſaying in the page 435 of his booke againſt Purg. quoted by *Parſons* him ſelfe. Firſt I denie that anie of the auncient fathers in Chriſt his time, or ſchollers to his Apoſtles, or within two hundred yeares after Chriſt, except one that had it of *Montanus* the heretike, as he had more things beſide, in any one worde mentioned your cauſe. And ſo in an other place appealeth to *Irenæus*, and others of his time. The other vntruth is, that M. Fulke doth this with reprochfull wordes and ſayings of them, except it be reprochfull to ſaye ſometimes, they blindly alleadged the ſcriptures, not after their own good rule, ſometimes that they were drawen away by the time wherein they were: ſometime that they did doubtfully, that that they did was contrarie to other their writings, and manifeſt groundes giuen by them ſelues. Which as they are not reproches (as he faith) but onely iuſt and true allegations of mans infirmitie, that their authoritie ſhoulde not be equall in maintenance of error and truth: So are they true, as we maye trie in this one point of *Auguſtine*, and

in

Auguſtine doubtfull for the praying of ſtrength, whether it doth any good or no to the martires.

in this place now in queſtion. For concerning doubtfulnes, how doubtfull is he in this point. For firſt he doth not ſaie, they do knowe by Angels, or the dead, or the ſpirite of God reuealing: but they maye knowe, or they can knowe. Secondly, that in the next chapter which is the 16. of that booke, from whence you alleadge this, he ſaith, although this queſtion paſſe the ſtrength of my vnderſtanding, how the martires helpe thoſe, whom it is certaine they do helpe. So that it is plaine in this point, how they knewe mens neceſsities, howe they did helpe them, he was doubtful. Now to call vpon any, or to praie to Angels, it is not inough that they bee aſſured they knowe our neceſſities, they helpe vs, and how they helpe vs, but we muſt knowe certainly the power to be infinite to knowe and be able at all times to releeue the infinite requeſtes made: alſo that without doubt, we haue their promiſe that they will not faile vs, ſo that we may beleue in them, and reſt in them, as gods, which is abhominable euen to you. Yet this muſt be done if it be lawfull to call vpon them. For ſo the apoſtle ſaith: howe ſhall they call on him, on whome they haue not beleeued. And the matter muſt not here be ſhifted off. For the Apoſtles wordes and reaſon is generall, to proue both Iewe and Gentile muſt beleue vnto ſaluation in god, becauſe none call vpon any, and haue that a note of ſaluation by him, but they muſt beleeue alſo in him, on whom they cal vnto ſaluation. But both Iewe and Gentile, euerie one who calleth on God, ſhall haue it a note of ſaluation. Therefore ſeeing one muſt beleeue on him, on whom they call vnto ſaluation &c. Now how contrarie the collection of *Auguſtine* is, from this former point to praier for the dead, both to him ſelfe in this point, and to the true groundes of praier, theſe teſtimonies which followe, do ſhewe. In his booke *De Ciuitate Dei. lib. 22. chap. 10.* We truly doe not buylde temples to our martirs, as vnto Gods, but memories as vnto deade men, whoſe ſpirits doe liue with god. Neyther do we there ſet vp altars in which we may ſacrifice to martirs: but we offer ſacri-

fice

 Not lawful to pray to Saints.

fiice vnto one God of the martirs & vs, at which sacrifice the martyrs as the men of God, who haue ouercome the world in his cõfession, are named in their order & place. Yet they are not called one of the priests who doth sacrifice, for he sacrifiseth vnto God, not vnto thẽ, although he sacrifice in their memory. Marke you *Parsons* that man & God, Temple & memorie, to be named in their order and place, and to be called vpon, are opened, the one sorte of these belonging to God onely, the other vnto man. And marke the reason why they call not vpon them, and you graunt they must sacrifice vnto them foolishly in deede, because this sacrifice was nothing but offring of themselues in thankefulnesse to the seruice of God in the communion and thankesgeuing which is here ioyned, is a part of inuocation. Againe the sentence of *Augustine* is playne. *Epist. 42.* Which also as the Councell of *Carthage 3. Can. 23. in priuatas et nouas formulas orationis* against priuate newe formes of prayer. You see the most hye toppe of the most noble empire, to praye the sepulchre of *Peter* the fisher, with his crowne cast downe, because he prayeth not to *Peter* but to god himselfe, although he do it at the monumẽt of *Peter*. So then neyther publikelie or priuately, by these places, it is or was lawfull to pray vnto Saintes. Nowe his groundes also are such, as doe manifestly ouerthrow this opinion of prayer to the deade and the chiefest groundes you haue for it. And first in the *121. Epistle*, wryting to a widowe of prayer vnto God, after he hath laide forth the doctrine of prayer, he saith. If thou runne thorow all the wordes of holy prayers, thou canst finde nothing, which this prayer of the Lorde, doth not containe and conclude. Also whosoeuer saith that in prayer, which is not conteyned in his prayer of the Gospell, hee prayeth eyther carnally or vnlawfully. Now inuocation of Saintes, wordes to call vpon them for helpe is not conteyned here, wherefore it is carnall and vnlawfull, and belongeth not vnto holie prayer. And this affordeth a very excellent argument to disproue prayer vnto Saintes, & for

The Fathers against prayer for the deade

the dead, which is, that seeing the Disciples asked of Christ how to pray, and hee instructed them howe hee might pray for any thing, with most full assurance, and yet hath not herein taught any thing concerning this poynt, it followeth that it can not bee lawfull. And this clerely ouerthroweth your ground, and the grounds which the Fathers are wont to bring, that is, tradition beside the written worde. Againe when as another starting hole of yours is to flye away being vrged with the one Mediator Christ: You flie away by a fooliſh distinction of one Mediator of reconciliation, and moe Mediators of intercession. This distinction is most euidently confuted by *Augustine contra Parmenianum. lib. 2. chap. 8.* * *Iohn* doth not say: you haue an aduocate, as segregating himselfe from sinners, so that now he had no neede of propitiation, which is made by a mediator, sitting at the right hand of the father, and making intercession for vs. Which certainely he should done haue not only proudly, but also falsly. But if he should say so: you haue me a Mediator with the Father, I will intreate for your sinnes (as *Parmenianus* in a certaine place, made the bishop a Mediator betwene the people and God) who would behold him as an Apostle of Christ, and not of Antechrist. That therefore they might keepe the vnitie of the spirit in all their prayers let them bee sure of one Mediator. For christian men betwene themselues commende one another vnto their prayers. But for whom? None make intercession but he for all. He is one and the true Mediator. Nowe *Paul* though a chiefe member vnder the heade, yet because he is a member euen he doth commend himselfe vnto the prayers of the faithfull. Neyther doth hee make himselfe a Mediator betwene the people and God, but doth request that betwene them selues, all the members of Christ woulde pray for him, and so the prayer one for another of all the members, which labour in the earth, maie goe vp vnto the heade which is gone before into Heauen, in whome is a propitiation for our sinnes. For

*Meade also Chrisost. vpon Rom. 1. Aug. Enchirid. cap. 119 & de lib. ib. lib. 3. but most notably vpon Iohns epist. 1. Tract.

if

A late praier for the dead.

if *Paul* were a mediator, the other his fellowe Apoſtles, ſhould alſo be, and ſo there ſhoulde be many mediators, and the reaſon of *Paule* woulde not ſtand, wherein he ſaid, there is one mediator. So you ſee by this plainly there is but one mediator to cleaue vnto, in all prayers, he is one and the true mediator for whome none praieth, but we may commend our ſelues, we who liue on the earth vnto the prayers one of another. But this vnitie in prayer cannot be kept, nor come vp to God but by the head and this one mediatour, euen him in whom is propitiation, which you graunt to be in none but Chriſt. In all this therefore you ſee, firſt that our appealing from the fathers, as here from *Auguſtine* is not vniuſt, becauſe we appeale but from *Auguſtine* to *Auguſtine*, & yet herein we iniurie them not, but as Paule did by Peter Gal. 2. wee turne, or the Lord by vs, doth turne awaie their infirmitie from hurting that truth which they held moſt truely, though ſomewhere they appeare contrarie to it. But as the catte of the mountaine, cannot leaue her ſpottes, ſo no more can this Ieſuite, leaue his impudencie, not onely in charging vs generally and falſely vpon the paticular cauſe of *I. N.* to rent the wordes of a father from another parte, which ſheweth it is directly and manyfeſtly contrarie to vs: but alſo in this crying out, and that with a fowle abuſe of the holy name of God, of the deſperatnes of this time of obſtinate wilfulnes, and full determinate and reſolute malice, becauſe of that which is wel alleadged, and if he had either conſcience or reaſon in him to ſee it. So that if there were no more markes of his erronious & vile ſpirit then this his abuſing of vs here (I ſpeake it not of any hatred of the man as God knoweth. Yet this might be a bowbell to ring it forth that not onelye honeſt and good men, but euen vnreaſonable men, which haue not the capacitie of reaſon might heare of it, and come and beholde it as a monſter to looke vpon. Which that it maye be found ſo in truth, I will followe him in his long allegation, and applying of Ambroſe ſteppe by ſteppe, ſhewing that euery thing he toucheth, in theſe

Diſco. fol. 78. b. Tim. 3. good Lord &c.

The place of Ambrose concerning the Sacrament.

wordes of the holye father, hee defileth it with a moste filthy glose of wrested application, and thē I wil shew by testimonies of Ambrose him sel e out of that and other places, that he is sottishly, that is papistically deceaued.

Disco. fol. 79. 80. Ambrose de face. lib. 4. cap 4.

First you bring the answere of Ambrose to these who perhaps would say of the sacrament. It is my vsuall bread, which answere this bread is bread before the sacramentall wordes, but after consecration is added vnto it, of bread is made the flesh of Christ, and that hee saith is by cōsecration. And the wordes of Christ by which all things were made as he proueth by the firmament, earth and all creatures, by the only word or secreat power of God, so he concludeth. Why then if the speach of Christ, had so much force, as to make things be, that were not afore: howe much more powerfull shall it be, to make these things that were before, to be chaunged into other? The firmament was not, the sea was not, the earth was not. But heare him speake: hee spake the worde, and they were made: he commaunded and they were. Therefore nowe to answere the, I saye it was not the bodie of Christ before consecration, but after consecration. I tell thee that now it is the body of Christ. He hath spoken the worde, and it is made his bodie. He hath commaunded and it is created.

Here first I challenge you for a sophister, to alleadge a long sentence which is verie doubtfull, and make no collection of it, nor gather any argument. Secondly I turne euerie part against you, that any coulde drawe in this sentence vnto your side. The first therefore is, that speaking of the bread, he saith before consecration it is bread but after bread is made the bodye of Christ. Ergo saye you bread is transubstantiated. I denie the argument. It is a fallation of the trope to cōclude of wordes tropically spoken to the proper signification of them, and thus I proue it. Whatsoeuer interpretation of Ambrose words implieth necessarilie the destroying of Christes naturall flesh that must not be taken: but to interprete these words that bread, is made the flesh of Christ doth so; Ergo. The assumption I proue this. That which maketh bread the

matter

Ambroſe places concerning the ſacrament.

matter of Chriſtes fleſh, deſtroieth his bodie and denieth the ſcripture which ſaith, he was made of the virgin Marie Luke 1. 3. Gal. 4. 1. of the ſeede of Dauid Rom. 1. but that which interpreteth this worde of bread is made his fleſh, doth make bread the matter of his fleſh, for this is a predication of the materiall cauſe and the eſtate, as logike doth teach, which ſaith the materiall cauſe is that of which a thing is made or is. This common ſpeach doth teach, which ſaith of wood is made the table, chaire, of ſtone the walles. This the ſpeach of the ſcripture, of the ſeede of Dauid according to the fleſhe Rom. 1. made of woman Gal. 4. make an Arke of pine tree &c. and ſo is it euery where in all toungs and phraſes where this ſpeach is. Such a thing is taken properlie. Therfore theſe words muſt not be properlie taken.

Whatſoeuer maketh the bodie of Chriſt not to haue beene made alreadie, or ſince it hath beene made, yea, and riſen againe, to be made a new, that deſtroieth the true bodie of Chriſt. But to interprete theſe words after conſecration of bread is made the fleſh of Chriſt, is eyther to ſay Chriſtes bodie was not made alreadie, or elſe to ſaie it is deſtroyed agayne. For to make properlie is to giue a being of the matter, and by the forme, which was not before the thing is made (as I knowe all reaſon and grammer will confirme) and therefore either the bodie of Chriſt was not afore, or elſe it was deſtroyed: *Ergo* theſe wordes may not be taken properlie, but in them muſte be a trope. Of breade is made the fleſhe of Chriſt, that is, of breade is made by the inſtitution of Chriſt, an effectuall inſtrument to repreſent and offer vnto all, and effectuallie to applie the true fleſhe of Chriſt, not reallie, but ſpirituallie to the beleeuers. And this agreeth fitlie with the phraſe of *Ambroſe*, which was to ſhewe that it was not vſuall bread, but was chaunged maruellouſlie by the worde of Chriſt aboue the nature of breade. This is moſt playne by the concluſion here, when hauing ſaide here, Therefore let vs proue howe can breade become the bodie of Chriſt? By conſecra-

Whether the words of Christ were figuratiue.

tion? The consecration by what words, and by whose wordes is it made? By the wordes of our Lorde Iesus. The speach of Christ maketh this sacrament. Heere he concludeth the same thing, but altereth the words, that his meaning might be plaine. Before he said: The words of Christ made it his bodie or flesh (as you bring him three or foure times speaking after) and therefore this answere may serue for all. But now he saith concluding the same thing, the same sense, as the plaine context doth shewe, the answere being applied to the question, which demaunded by whose worde it was made the bodie. The answere saith: The speache of Christ maketh the sacrament, therefore the body and the sacrament. Here is all one in sense and matter. Now what is this sacrament? Is it not the instrument which representeth and offereth to all, and applieth, by the working of the holie Ghost in the institution of Christ, to all that beleeue the body of Christ? Nowe will you make the instrument, representing, offering, and applying the thing represented, offered, applied by the sacrament, all one? in nature, in substance, that is diuerse things to be one, one thing to be diuerse, which is absurd in reason. Will you make the sacrament, and the thing which is applied by the sacrament, all one? Which is absurd in diuinitie. Lo then how full and true this our interpretation is of *Ambrose*.

Disc. fol 79. b

Your next proofe, out of which you would gather your opinon, is, how much more powerfull shall it be, to make these things be that were before, and to be chaunged into other. Therfore he holdeth transubstantiation. I denie the consequent, it is a fallation of the *homonymie* or double significatiō of the word. A thing is said to be changed into another, eyther when it is changed in the essence, that is, another forme is giuen to that substance or matter, as the rod of *Moses* into a serpent, or els in quallitie or vse, so we are saide to bee renewed, as the same *Ambrose* hauing disputed much of the sacrament, *Ambr. 4. de sacramentis, cap. 4.* Thou wilt, but thou wilt

an olde creature, after thou hast bene consecrated & sanctified, thou hast begunne to be a newe creature. So this new signification *Ambrose* himselfe of the same matter, hauing afore dealt for the same poynt, he thus proueth his meaning. Neuertheleſſe it can not bee more euident then here in this place, as I proue it by this playne and neceſsarie reaſon. Nothing can be ſaide to be that that it was before, but that whoſe ſubſtance doth remaine, and is not changed but onely in quallitie. For the being of thinges eſpecially the being that they were, hangeth vpon the eſſence, that is the forme and matter, the ſame which was afore, becauſe they muſt yet remaine: as whē the ſame matter taketh another forme, as water turned vnto wine, may be ſaide to remayne in that into which it is turned, but it muſt remaine according to this ſpeach to be that ſame thing which it was. But *Ambroſe* ſaith in theſe words which you alledge, **that the powerful working of the word of Chriſt maketh theſe thinges bee, which were not before, and to be changed into others, theſe both to remaine the ſame, and to be in other.** For ſo the oppoſition ſheweth plainely, and is expreſly ſet downe in *lib. de iijs qui miſterijs initiatur cap. vltimo.* Saying: For if the worde of God be of that force, that it can make things of naught and thoſe things to be which were not before: much more may it make thinges that were before ſtill to be, and alſo to be chaunged into other thinges. Wherefore this chang muſt be a chang not of ſubſtance, but of quallitie. Againe if you will vnderſtande this change of ſubſtance, when as yet he ſaith the thing remayneth, it muſt bee eyther a change of the eſſentiall forme, the matter remaining, or of the matter the eſſentiall forme remayning. For otherwiſe nothing can bee, but in the forme or matter. For a thing can not be in the accident, and the thing differ really in all conſideration. Nowe if the thing be changed the matter remayning, and the forme of the body of Chriſt be taken to the bread, there ſhall be two bodies of Chriſt. The one which hath the matter of breade and the forme of fleſhe, and the other

which

Antechrist transubstantiation.

which hath the matter which was receyued from the wombe and made by giuing it a forme the same flesh of Christ or els one body which hath two matters, the matter of breade, the seede of the woman, and receyued at the being, the other at 30. yeares of age, vnder one essentiall forme of flesh. Now if the change bee of the matter, the forme remayning, then it followeth because the forme can not remayne without a matter, and the matter of breade is turned into flesh, that the forme of bread must remaine in the flesh of Christ, and so there shall be two formes in the flesh of Christ, the one of flesh by creation from the beginning, the other of bread by reall coagulation in the sacrament, and so the flesh of Christ shall not differ in essentiall forme from common breade, because it hath the essentiall forme of common breade, and shall differ because it hath the essentiall forme of flesh, which differeth essentially from the essentiall forme of breade. So then these being such absurdities, although you haue much popish leauen in you, you will tremble at it I hope. It remayneth you interpret this change as we doe of hauing another wonderfull quallitie, to become the instrument which offreth and applyeth truly, really and substantially, the verie true body of Christ by faith. The rest of this sentence hath the same words as before, and so to be vnderstoode as the reasons aboue proue.

Next you alleadge him to saye, that he concludeth of
Disco. fol. 80. 4. especiall sacraments. **Of all these things thou seest, what the heauenly speach of Christ is able to worke.** So that thou hast learned nowe, that of bread is made the bodie of Christ, and that wine and water is put into the chalice, but by the consecration of God his worde, it is made bloud. The wordes in effect are the same which haue bin afterwarde, and the same reasons maie serue for them. But because you bring an especiall strength on your side from the example which he doth alleadge, I will also conclude with your argument thus: Such must be the sense of Ambrose in these wordes as agreeth with

his

Against transubstantiation.

his examples which he bringeth to proue this saying of his, and to explane it. This reason will graunt, and you cannot denie it, because it is the holde that you take also, when you bring the recitall of these examples to shew his purpose to be such. But that sense which agreeth with his examples must be, that there is a chaunge not in substaunce, but of other excellent qualities which he calleth according to common speach of the scripture which so termeth qualities permanent as the corruption of nature, the work of regeneratiō Ephes. 2. 1. Ergo &c. The assumption is plaine by the particuler consideration of the examples. The first you saye, that Christ against all reason and nature was borne of a woman, without hurt of virginitie, & yet there was no naturall thing, either in the seed of the woman, or the nature of conception, or bearing chaunged only by supernaturall power of the holy ghost the seede was made holye, the conception was wrought not with the ordinary meane of man, that by this means God might bring forth that man, who is the Sauiour of the worlde, and God to be blessed for euer. So the substance of bread is not chaunged, but a supernaturall power added from the institutiō of Christ, that it should be the instrument of the holy ghost, to seale vp Christ and al his merites to the faithful &c. So in the secōd, the sea was deuided, but not the substance chaunged, for still it remained sea. So in the third nature, that is the qualitie of bitternes was chaunged, but the substance that is water remained. So in the 4. the power was giuen to the water to beare vp yron, and the yron remained iron. Conclude then by all these the like. The worde of Christ aboue nature, reason &c. maketh the corporall bread, to nourishe the soule spiritually, adding vnto the substance and nature of bread, the qualitie sacramentall, which is to be an effectuall instrument, to offer, represent and applie vnto the beleeuer, the spiritual foode of their soules in the body of Christ, and therefore Ambrose in the same place concludeth. **The worde then of Christ, that coulde of nothing make thinges that were not, can it not chaunge those**

thinges that be into thoſe thinges which before theſe were not? For it is no leſſe thing to giue thinges newe natures, then to alter natures. And ſo we ſee bread is made that which it was not, a true and liuely ſacrament of the bodie of Chriſt. It hath a newe nature giuen to applie the fleſh of Chriſt, to the faithfull.

Now you come to the wordes of *Nichols*, which you take to haue beene abuſed ſo much, and ſhewe how they come in by anſwering an obiection. The obiection is: Diſco. fol. 18. **But perhaps thou wilt ſay, I ſee not the forme of bloud. To which he anſwereth, But yet it hath the ſimilitude. For as thou haſt receiued the ſimilitude of death: ſo alſo doeſt thou drinke the ſimilitude of pretious bloud, to the end that there ſhould be no horror of rawe bloud, and yet it may worke the price of redemption. Thou haſt learned therefore, that that which thou receiueſt, is the bodie of Chriſt.** Out of this you gather, that the force of wine remaineth, though the ſubſtance be chaunged, bicauſe of horror, and ſo that is a ſimilitude of the bloud of Chriſt, and you reaſon from his compariſon, that in baptiſme we receiue onely the ſimilitude of his death, by putting on of water. But we die in deede vnto ſinne. To this I anſwere your collection it ſelfe, neither haue you any ſillable to proue that he calleth the forme of wine, that is, the accidents of it, a ſimilitude, and your reaſon which you drawe from him is ſuch as maketh cleane againſt you. For the euidence of it in *Ambroſe*, was ſuch, as you could not turne awaie the plaineneſſe of it, which was, that as in baptiſme and the water we receiue a ſimilitude of death, not death it ſelfe, bicauſe of horror, but in our ſelues we truelie die vnto ſinne: ſo likewiſe in the other ſacrament, we receiue therein a ſimilitude of Chriſtes bloud without bloud, bicauſe of the horror. If bloud ſhould haue beene giuen, and by faith inwardly we receiue the bloud of Chriſt, to free our ſoules and bodies vnto eternall life. And ſo in this booke *De Sacram. lib. 6.* he plainely confirmeth, ſaying; **As thou doeſt in baptiſme receiue the ſimilitude of death, ſo likewiſe doeſt thou in this ſacrament drinke the ſimilitude**

 Ambroſe ex-pounded.

militude of Chriſt his pretious bloud. So this compariſon of the like ſheweth plainely, that to drinke the ſimilitude, is to drinke ſubſtantiall wine, as in baptiſme to receiue the ſimilitud of death, is to receiue the ſimilitude in the waſhing of ſubſtantiall water. And in deede the ſimilitude lieth not in the outward forme or accidents of the wine, as colour, taſte, &c. But in that, it hath a fit proportion of nouriſhment with the nouriſhment of our ſoules by the bloud of Chriſt: as appeareth *1. Cor. 10. 4. and 1. Cor. 12 13.* And therefore if *Ambroſe* had ſpoken of the ſimilitude of the outward forme of wine and bloude, he had not touched the beſt ſimilitude and analogie of the ſacrament, as we may ſee in the other part. Nay if hee vnderſtood not by ſimilitude the ſubſtantial wine which doth nouriſh, quicken, and doo the office of drinke, which can not be done of the outward forme, it is plaine hee ſhulde not giue the true ſimilitude of the bloude of Chriſt dronke, and the drinking of the ſame. And therefore he doth not ſay as you ſay, the outward forme, but it, that is, the wine hath a ſimilitude. Laſt of all, when he ſaith, we drinke the ſimilitude, he muſt needes ſpeake of the ſubſtance of the wine, not of the accidentes or outward forme, ſeeing drinking is to receiue a liquor into the body, for the more moiſt part of nouriſhment, as to eate, is to receiue that firme thing for the more drie parte of nouriſhment, and this can not be of outward accidents. And this ſheweth the meaning of *Ambroſe* to be as I haue ſaid, and will ſhewe yet more plainely afterward.

The ſame are we to ſay of the next place, which is the very like, ſauing that it maketh more fullie and plainely againſt you, eſpeciallie if I ſhall adde the conference of all theſe long teſtimonies, that which followeth after you, &c. Which you could not ſee (for all your triumph ouer vs afterward,) or elſe guilefullie and wilfullie, you would not acknowledge that you ſawe it. And it is this. **Thou doeſt receiue the ſacrament for a ſimilitude of the fleſhe and bloud of Chriſt, but thou doeſt obteine the grace**

and vertue of his true nature, and receiuing the bread in that foode, thou art partaker of his godlie ſubſtance. Where firſt marke, howe he plainely doth oppone the ſacrament, that is, the bread and wine ſubſtantiallie, (for there is required in all ſacraments, a ſubſtantiall element, as all graunt) vnto the obteining of the grace and vertue of his nature, ſo receiuing and obteining: the ſacrament of bread and wine, and vertue of his nature are opponed as things reallie differing, but ioyned togither, but yet more plainely when he ſaith, **And receiuing the bread in that foode, thou art partaker of his godly ſubſtance.** For here it is playne he acknowledged, that not the accidents of bread onely, but bread in deede, and therefore he ſaith, receiuing the bread: yea and he calleth it food, which ſheweth it was ſubſtantiall. For accidents are no nouriſhment. And all this is of the bread after it is deliuered, and when it is receiued, much more after conſecration. Nowe with vs he ſaith plainely and truely, that in this foode we are made partakers of his godlie ſubſtance. For togither with receiuing of the corporall foode, bread and wine, we receiue by faith ſpirituallie, not corporallie, the very true naturall body of Chriſt.

The next place you alledge, is the ſame which hath beene alreadie anſwered euen at the firſt, that after conſecration it is his bodie and bloud. Nowe therefore to turne your owne words vpon you, I ſaie, is it poſsible that *Parſons* and his fellowes did not ſee theſe thinges in *Ambroſe*? Or if they did, what graceleſſe impudencie is this, to make a ſhewe, as though ſaint *Ambroſe* made for them, where they ſawe ſo euidentlie, ſo aboundantlie againſt them? And as you ſay of *Iohn Nichols*, ſo I ſay of you, theſe things and ſuch other in deed doth diſcourage vs to deale with you, but that your impudencie and madnes muſt be made manifeſt vnto all.

Diſc. fol. 82. Whereas therefore *Ciprian* is brought in to haue ſaide, that no Biſhop in that councell made himſelfe Biſhoppe of Biſhoppes, or did by tirannicall feare compell others to his opinion but that it was lawfull for euery Biſhoppe there,

Ciprians place confuted.

there, to thinke and speake what he woulde. You answere first that he saith, that because the *Nouatians* had giuen out, that he had tirannically compelled men to his opinion which was false. To which I replye againe, that he saith not onely none of that councell, but *nulli sui temporis*, none of his time. Secondly that being true which you say, hee doth make a distribution of these things, which he remoueth as euill from the Bishoppes of his time, which were eyther to be Bishop of Bishops, or by tirannicall feare &c. So the first is condemned, and is a corruption as well as the other. Secondly you doe answere that he did acknowledge the Bishoppe of *Rome* to haue authoritie ouer them all, for he sent the decrees of that councell vnto pope *Stephanus* to bee admitted or reiected. For if you looke *Ieron. Dialog. Cont. Lucifer.* which I haue not by me. But howsoeuer you looke on it, this is a lye, as appeareth plainely in his Epistle to *Stephanus*, that Epistle which you after alledged *Epist. lib. 3. Epist. 13.* **for therfore most welbeloued brother, the bodie of Priestes is plentifull, being coupled together by the glewe of mutuall concord, and the bande of amitie: so that if any of our company shall assay to make an heresie, as to rent or waste the flocke of Christ, the rest should giue aide, and as profitable and mercifull shepheardes gather againe the Lordes shepe into his folde.** Hereby it is manifest, that *Ciprian* acknowledgeth him no heade, but a brother, no cheefe aboue the rest, but one *ex collegio nostro*. One of that felowshippe: as other where he calleth *Cornelius* Bishoppe of *Rome Episcopus noster*. or fellow Bishoppes, and other his *Coepiscopi*: *Cornelius* his fellow Bishopp, also *Cornelius* our collegue or fellow in office. Secondly it is manifest, that he doth not acknowledg him to haue authoritie ouer them all, and to haue power to reiect their decrees, or to admitte, because he saith: **If any of the felowshippe of Bishoppes, assaye to make an heresie, or to rent or waste the flocke of Christ, the rest he saith shall giue aide, and as profitable and mercifull shepheardes, and gather againe the Lordes sheepe into his folde.** He doth not by his au- Lib. 4. Epist. 4

Ciprians place discussed.

thoritie aboue all, reiect all, but all the rest must giue aide, and not one shepeheard but the mercifull shepeheardes must gather againe &c. So he is not here preferred afore any, neyther any priueledg in this matter acknowledged vnto *Stephanus* aboue any other. And so of *Cornelius* hee saith. And if the numbers of the Bishoppes of *Africa*, seemed lesse sufficient: We wrote also vnto *Cornelius* our collegue or felow in office, who himselfe, with many fellow Bishoppes, a councell being had consented with like grauitie and moderation vnto the same sending with vs. Whereby we see, that when he had neede of some helpe of the Bishoppe of *Rome*, he wrote not vnto him as his heade, but his fellowe officer: he wrote not vnto him because the matter was to be admitted or reiected of him, but because the number of Bishoppes seemed lesse sufficient, he doth not say authoritie but number. He doth not say was not sufficient, but if it was not, he doth not say flatly not sufficient, but lesse sufficient. Then he saith not that he alone tooke counsell of himselfe, and gaue answere, but he with many fellow Bishoppes, hauing had a councell did it: he doth not say he with them ratified or confirmed or admitted the sentence of *Ciprian*, but they consented vnto the same sentence with vs, he doth not say with any thing aboue vs, but with a like grauitie and wholsome moderation. So you see then euery member of this sentence, is a sharp rasor to cut of a great shreade of the vsurped authority, of your Romane Bishoppe and all the sentence together, is a sharpe knife to paire it cleane away.

Cipr. Epist. lib. 4. Epist 4

Next to this for profe you bring another lye, out of the epistle alleadged of me a litle before lib. 3. Epist. 13. that he wrote to Stephanus bishop of Rome, to depose Merlianus a Nouatian bishop of Orleans in Fraunce. The falshoode of this is conuicted by that which I alleadged afore out of that epistle. For he was before deposed for taking part with a Nouatian heretike. He was *ab vniuersis sacerdotibus iudicatus*, iudged of all the prieستes. Onelye he exhorteth him to ioyne with the rest of the

Bishops

biſhops of Fraunce, in ordaining of an other biſhoppe in his ſtead. And that Ciprian would not ſo account of the biſhoppe of Rome his authoritie, as *Parſons* would make vs beleeue, is plaine by this, that he would not graunt that Stephanus biſhop of Rome, might receaue appellation of Baſilides, to cleare him or helpe him, as hee with 36 biſhops doth conclude in theſe wordes lib. 4 Epiſt. 4, **Neither can it make fruſtrate the ordination lawfully made, that Baſilides after his crimes was detected, & his conſcience opened, by his owne confeſſion going to Rome, hath deceaued our fellowe biſhop Steuen, being farre of and ignorant of the matter, and of the truth, that he might ambitiouſly ſeeke to be vniuſtly reſtored vnto his biſhoppricke, from whence he was iuſtly depoſed.** Theſe things tend to this ende, that the offences of Baſilides, are not ſo much aboliſhed, as increaſed, ſo that to his former ſinnes the crime of deceitfulnes and circumuention is added. For neither is he ſo much to be beleeued, who was negligently deceaued, as he is to be abhorred which did craftely deceaue him: but if Baſilides deceaue men, he coulde not deceaue God, ſeeing it is written: God is not mocked. So Stephanus could not reſtore him, but was to be blamed, though not ſo much as Baſilides, becauſe he was deceaued. The order lawfully made before vpon him of iuſt depoſition, coulde not bee fruſtrate, whatſoeuer Stephanus did. So then we ſee with Ciprian, the biſhop of Rome had no ſuch authoritie, as *Parſons* dreameth of here. Nowe if Stephanus might depoſe a biſhop in Fraunce, that may proue him of patriarchall authoritie, of papacie it cannot proue him.

Next *Parſons* crieth out of *I. N.* impudencie, who faith that Ciprian complaineth of thoſe, who thought the biſhop of Africa had leſſe power, then the biſhop of Rome, and he ſaith that he complaineth of the heretick, who without iuſt cauſe complained vnto Cornelius the Pope, which proueth his authority, as doth al the epiſtle. Which argument he vſed alſo from the cõplaint of theſe men imediatly before the laſt argument, which I had almoſt ouerſlipped. But now to make euident his owne impu- Diſco. fol. 83.

Concerning the Bishop of Romes authoritie.

impudencie, which he casteth so much in the teeth of other, Ciprian him selfe out of that verie place he quoteth. Cyp. lib. 1. Epist. ad Cornel. saying. But what cause haue they to come and to report that a false bishoppe was made against the bishops, for either that which they haue done pleaseth them, and they continue in their wickednes: or if it displease them and they go backe from it, they knowe whether they should returne. For whereas it is decreed of vs all, and is also meete and right, that euerie mans cause shoulde bee heard there, where the crime was committed, and a portion of the flockes committed to euerie pastor, which euerie one ought to rule and gouerne, as he that shall yeelde an account of his doings to the Lord: verely it behoueth, that ouer whom we haue rule, not to runne about, neither by their craftie and deceitfull rashnes to crase the concord of bishops agreeing together, but there to plead the matter, where they maye haue both accusers and witnesses of their crime, except the authoritie of the bishops ordeined in Africa, seemeth to a fewe desperate and wicked fellowes to be lesse, which haue already iudged of them and condemned their consciences, bound with their iudgement in manie cordes of their offences. By this it is plain, first that all the bishops in Africa decreed, as those who had equall authoritie, that al matters there should be heard amongst them selues, and not carried to Rome by appeales. Secondly that this is mete according to Gods lawe, who hath committed a portion to euerie pastor as to him who cõmitted it, not to any one Pope. Thirdly that this is in equitie and right, because matters shoulde be heard, where accusers and witnesses might be had. Last of all that it seemed but to a fewe desperate fellowes, that the authoritie of the bishops of Africa was lesse. Now let *Parsons* set this epistle as an ornament vpon his head, or rather shame of forgerie in his hand.

Concerning your answere to *Chrisostome*, you say you graunt ambition is to be condemned, in seeking the popelike authoritie. But you may bee answered to that againe, that he doth not say ambitiously desire, but simply

Of the bishop of Romes authoritie.

plye desire. Now euery thing which is good and necessarie, is to be desired, so it be done with a Christian desire in the fit measure of giftes, the due calling of the Church, and suche like circumstances. 1. *Timoth.* 3. 1. Wherefore seeing he holdeth, none may desire it, he holdeth vnlawfull.

Your second aunswere is, that *Chrysostome* wrote to the Pope, which was then, that by him he might be restored, being vniustly deposed by others, and the Pope tooke that on him, and for that iniurie excommunicated the Emperour. To this I aunswere, reade the epistle you quote, and you shall find nothing to proue any such authoritie, neither doth he require that, but of him and others their helpe, care and procurement, bicause the bishop of Rome then had both much credit and power, and could preuaile much with the christian Churches for diuerse causes, as the late imperiall dignitie, the encroching and as much as could be well gotten, and more sometimes than was offered. For the second point it is true, that *Innocentius* did for that cause as you say, excommunicate both the Emperour and the Empresse, but that is no argument to proue his authoritie you speake of. First, bicause though he excommunicated, yet he did not restore him by his authoritie, agaynst the Emperour and the Synode there. Secondly, it is apparant, that he as the other of those times, vsurped to the vttermost euen as much as might be, yea and they were resisted by the godly, as they might conueniently: as appeareth that *Boniface* the next to him saue one, is conuicted of forging a lawe of the Councell of Nice, and his authoritie vsurped, flatlie denied in the fifte Synode of Carthage, as appeareth by the whole storie of that Synode, and also by their letter to *Boniface* alledged afore. And therefore neither their words nor doings must be alledged for maintenance of their authoritie. But nowe to shut vp this point; that all the world may see enon by the authoritie and witnesse of men (for I can not now), neither doth the place or dealing of *Parisis* require it, that

Disc. fol. 23. b

Of the bishop of Romes authorine.

I shoulde stande to handle this pointe by scripture, that there is not from the beginning any such authoritie of the bishop of Rome, as they beare vs in hand, but that euen when it began ambitiouslie but slilie to spread hir bowes, farre beyond all bounds, it was modestlie, and as wisely lopped and cropped by the godly and learned. I will alledge the Epistle of the African Councell of Africa, as it is set downe in the end of the African Councell: **To our most welbeloued and honorable brother** Celestinus, **we** Aurelius Palatinus, Antonius, Tutus, Seruus Dei Terentius, Fortunatus, Martinus, Ianuarius, Optatus, Cœltitius, Donatus, Theasius, Vicentius, **and the rest which were present in the vniuersall Africane Councell of Carthage, &c.** Who hauing in the former part of the epistle certified the labour with *Appiarius*, to examine the accusation laid against him, and hauing concluded his confession wonderfully wrought of the Lorde, by his owne conscience: and hauing in a word noted the vnlawfull restoring of him vnto the communion by Cœlestinus Pope in the second part of the epistle, they write thus: Therefore reseruing our dutie of due salutation, we earnestlie desire you, that henceforwarde you do not easilie admit vnto your hearing such as come frō hence: nor that you will anye more receiue into communion those that are excommunicated by vs, bicause your worship may easilie perceiue, that this matter is also defined in the Nicen Councel. For although the prouision seeme to be there made of inferior clerkes or laymen: yet how much more would it, that the same should be obserued concerning bishops, that being suspended from the communion in their prouince, they should not seeme by your holinesse, either ouer hastilie, or vnduelie to be restored to the communion. Also let your Holinesse refuse the lewde refuges or shiftes of priestes and other clarkes, as is meete for you to doo: bicause that by your decree, of the fathers, this is taken awaye from the Churche of Africa, and the decrees of Nice haue moste manifestlie committed them, whether they bee

clarkes

The letter of the Africane Councell.

clarkes of inferior degree, or whether they be biſhops
them ſelues vnto their owne Metropolitanes. For moſt
wiſelie and iuſtlie they foreſaw, that all buſineſſes ſhould
be ended in their owne places where they began, & that
the grace of the holie ghoſt ſhould not be wanting to e-
uery prouince, whereby equitie by the prieſts of Chriſt,
might both be ſeene wiſelie, and alſo helde conſtantlie,
eſpecially bicauſe it is graunted to euery man, if he be
offended with the iudgement of them, that ſhall heare
his cauſe, to appeale to the Councels of his owne pro-
uince, or elſe a generall Councell, except peraduenture
there be any man which beleeueth that our God can in-
ſpire the iuſtice of examination and triall into any one
whom ſoeuer, and doth denie the ſame to innumerable
prieſts gathered togither in Councell. Or howe can the
ſame iudgement giuen beyonde the ſea, be ſtedfaſt and
ſure, vnto which the neceſſarie perſons of witneſſes, ei-
ther for infirmitie of ſex or of age, or for many other lets
that may happen, can not be brought, for that any iud-
ges ſhould be ſent as it were from the ſide of your holi-
neſſe. We find it decreed in no Synode of the Fathers.
For that decree which you ſent vnto vs long agoe, by
our ſaid fellowe biſhop *Fauſtinus*, as a decree of the Ni-
cene Councell, in the truer Councell copies which are
receiued of the Nicene Councell, being ſent vnto vs out
of the authenticall copie, by holie *Cyrillus* our fellowe bi-
ſhop of the Church of Alexandria; and by the worſhip-
full *Atticus* biſhop of Conſtantinople, which alſo haue
bene ſent from vs before this time by *Innocentius* prieſt,
and *Marcellus* ſubdeacon, by whom they were directed
from them to vs, vnto biſhop *Bonifacius* of worſhipfull
memorie your predeceſſor, in which we could finde no
ſuch matter. Alſo your clarkes as executors of your
commandements, neither ſend ye, nor graunt ye to any
that ſhall require them, leaſt we ſhould ſeeme to bring
the ſmoky pride of the world into the Church of Chriſt,
which to them that do deſire to ſee God, ſheweth forth
the light of ſimplicitie, and the daye of humilitie. For

Concerning crosses out of Arnobius.

touching our brother *Faustinus*. Nowe that *Appiarius*, a
‹ man to be lamented, is remoued out of the church of
‹ Christ for his vnspeakeable wickednes, we are sure (sa-
‹ ning the honestie and moderation of thy holinesse) thy
‹ brotherly loue will not suffer him to remaine any longer
‹ in Africa. And written with another hand. Our Lord
‹ preserue your holinesse, praying for vs in long life, Lord
‹ brother.

By this we see, it is most cleare and manifest, that all causes of the prouince, was to be handled by the Metropolitane and councell of the same prouince, that this lent, first vpon the decree of the Nicene Councell, then vpon the grounds which they had first; bicause there was assurance of the direction of the holy ghost to many prouinces, and much more to many bishops gathered togither, rather than to one Pope. Thirdly, they might appeale, if neede were, to a generall Councell. And last of all, the conueniencie of witnesses, &c. was most fitte here, but could not be in the other.

Disc. fol. 84. a

Nowe we come vnto the allegations against images. Vnto the first out of *Arnobius*, he saith he speaketh against the worshipping of crosses, in that sense the Gentiles did. But he can not so escape. That he did so is true, but that is no answere, except he proue he did so only, which he can not, for it is contrarie to the whole course of his speach there, where turning to the Christians, as if he should haue worshipped the crosse, he saith: If you had not this image, should Christ be ignorant that he were serued of you? Will you think there is no honor done to him, &c. Secondly he affirmeth, that it appeareth by *Arnobius* and *Tertullian*, that the Christians vsed crosses with some reuerence then; else the Gentiles would not haue obiected idolatries so, as they did. *Ergo*, they worshipped them, kneeled vnto them, &c. Otherwise I can not gather the contrarie, that seeing that *Arnobius* and *Tertullian* maketh mention of this, and sheweth not, neither alloweth any worshipping of crosses: it is apparant that their collection was not of worshipping, but of

some

some outward reuerence which approched vnto it. This I make manyfest by the testimonie of *Ambrose* following, which also shall plainelly answere his argument: Ambrose de obitu Theodosii.

Let Helena haue somewhat that she may reade, whereby she may knowe the Lords crosse, therefore she found the title, she worshipped the king, not the wood verely, for this is a heathenish error, and a vanitie of vngodly men: but she worshipped him that hanged on the wood. So it is plaine, that they reuerenced Christ and worshipped him: for him they reuerenced the crosse, but worship it they did not. The places of *Epiphanius* being so cleare and manifest, as no distinction can wipe them away, he commeth nowe to discredite the places, and to cast them away as bastard. Well, wee will briefly examine his reasons, though herein his madnes is apparant. His first reason for the first place is the Councell of Nice. The seconde hath by an other *Epiphanius* proued these to be added of Heretikes, as though we accounted any more of that idolatrous Councell, than of a dunghill: or of that *Epiphanius* that then was an Antichristian defender of filth, and therefore bicause he bringeth no other reason, neither of his owne, nor of *Epiphanius*, I will not make that *Epiphanius* an aduersarie to confute at this time. The other place he doth set vpon with some more arguments, bicause it is more manifest and plaine against him. His first, the epistle was perfectly ended before these words. So then nowe he dareth not reiect the whole epistle, as others his fellowes haue done, but onely this part. But therein he sheweth exceeding impudencie or ignorance. For why was it ended afore? Because he had praied the Lorde to beate downe Satan vnder their feete, and to make them to continue in vnitie of faith: which was done, bicause he had dealt with him afore very earnestly, for fauoring the heresies of Origens. A goodly argument. I haue neuer heard afore the praier which is made in regard of some great thing handled, afore was a certeine note of the ending of an Epistle. As though it be not vsuall in all Epistles of the Scripture, fathers, and of

Parsons discrediteth Epiphanius.

the common vse of men, if a weightie and daungerous matter hath beene earnestlie handled afore, to shut it vp in the middle of a letter, when other matters are to followe. Secondly, it appeareth to be false, bicause the vsuall short salutations in the end of epistles, which is generall, and not that which is drawen out of the particuler matter, was not yet added, but came after. Neither was there here a fit place for it. Also the connexion of this sentence vnto the rest, agreeing so fitlie with the whole argument, which was to cleare himselfe from all murmurings of them. In the Dioceſſe of the bishop of Ierusalem, and especiallie in that place, of which he writeth this, and to exhort and stirre vp the bishop in all sinceritie and studie, to mainteine puritie of religion, doth plainely proue, that it apperteineth to the whole bodie of the epistle. Lastlie, that argument which he impudentlie in belying *Ierome*, that he wrote the greatest part of that epistle, did not yet mention that, as it is no argument, seeing one may alledge the most. If of an epistle which apperteineth to the matter in hand, and leaue out the rest, so it confuteth him plainely, bicause *Ierome* translating that whole epistle, doth also adde that, and not leaue it out, as euery one may reade it, as it is prefixed before his epistle vnto the saide *Iohn* and bishop, which doth confirme this epistle, and giue witnesse to the holie doctrine of the same. Last of all, he bringeth a woodden reason out of the foresaide *Epiphanius* in the Councell of Nice, that if that had beene so *Epiphanius* his disciples would not haue builded a temple, and set his picture in it, and bedecked it with images. Vnto which we answere, that both the antecedent and consequent of this argument is naught. The antecedent is vnlikely, bicause he spake and wrote in more places verie effectuallie against images. The consequent is naught, bicause then many other writings, yea euen of the Apostles them selues, should be counterfeited, seeing many of their disciples boasted from them of the necessitie of circumcision, and contrarie to their writings. Then also

this

He is confuted.

this reaſon ſhould make void the other writings of *Epiphanius*, which you will not doubt of, which haue theſe ſentences againſt images: as *Her.27.* where he blameth the Gnoſticks for worſhipping images, painted in colours, of Ieſus, which they ſaid were made when he liued. Alſo againſt Golliridians, *Her.79.* which worſhipped the images of the virgin *Marie*. Howe is not this deſire of making images a diueliſh attempt. For the diuell alwaies eating vnder pretence of righteouſneſſe, deifying the mortall nature in the eies of men, by vanitie of artes, hath ſet foorth ſtockes or ſtatures bearing the image of men. And they truely which are worſhipped by them, are dead, but they bring in their images to be worſhipped, which neuer liued. Alſo *lib. Anterate.* The inuenting of images was the firſt whoredome, ſaith the ſcripture. So then it is plaine this argument is of no force, except it make againſt them, bicauſe this writing of *Epiphanius* muſt needes ſhewe this, which he ſaith to be a fable, or elſe that his diſciples were very corrupt.

Lib. 1 tom. 2 Her. 270. Vult etiam Epiphan in Panaria, & epiſtolam ad Arabes. Narrant quod quedam mulieres, &c.

And thus I haue ended this booke of *M. Parſons*, as it is ſuppoſed. For that which followeth being quarrels with *Nichols, Luther, &c.* I will not vouchſafe to meddle with them, and they are touched by the man he accuſeth ſo much himſelfe. The Lord confirme our harts in this ſubtill and vngodly age, to cleaue vnto the truth. Amen.

FINIS.

Gentle Reader I muſt deſire thy paines to correct with thy penne, thoſe faults which haue eſcaped, partlie the copier, and partly the printer.

In the epiſtle to the Reader fol. 2. page a. line 1. for them, reade thee. In the booke fol. 5. a. make 3. 30. ibidem pag. b. line 1. after not, put in for. fol. 7. b. lin 4. put out by, be for this, reade after. fol. 12. b. lin. 18. put out both. fol. 13. b. li. 2. put out, to. fol. 16. b. lin. 20. reade which curſe. and lin. 33. put in, which, after that. fol. 20. a. lin. 15. adde to, after if. fol. 21. a. lin. 5. for denie, reade deeme. fol. 22 b. lin. 6. reade proue, for prouing. fol. 23. a. lin. 5. for doing, reade dung. ibid. b. li. 7. put out to. fol. 24. a. line laſt, put out as. Fol. 33. a. for inudamus. reade inodamus. Ibid. b. lin. 26. put in or, before the. ibid. lin. 37. after had, put in neuer. fol. 30. a lin. 30. for yet. reade if. Fol. 31. a. line laſt, put out in. ibid. b. lin. 2. after condemne, put in, the iuſt. fol. 32. b. lin. 6. put out, not. and ſo fol. 33 b. lin. 29. fol. 34. b. li. 25. for ſaluat reade ſinnes. fol. 35. a. line 36. for hid. reade had. fol. 35. b. after Anti-chriſt, put out the whole line, to the end of the full point. fol. 36. b. lin. 18. put out it, and lin. 19. put out faith is, and make an interogation at the period. Fol. 38. a. line 22. for whom, reade what, and line 25. after to, put in, one part of the. fol. 41 a. line 3. for the, reade, for a. fol. 44. b. line 28. for come, reade common and lin. 32. for to, reade do.